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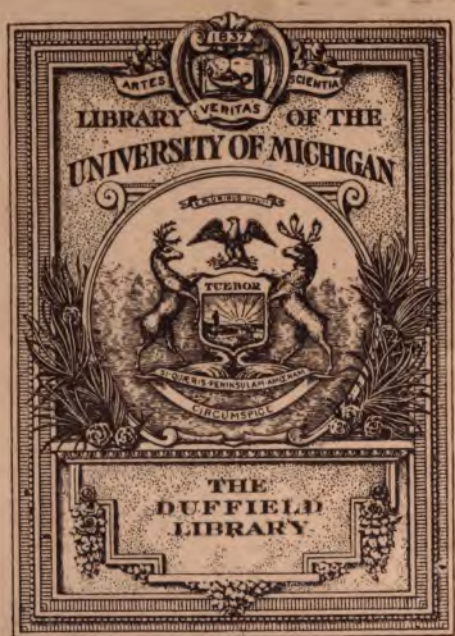
Godwin - Moses and Aaron...



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Moſes and Aaron:

CIVIL and ECCLESIASTICAL

RITES,

Uſed by the ancient HEBREWS; obſerved, and at large opened, for the clearing of many obſcure TEXTS thorowout the whole SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein likewiſe is ſhewed what Cuſtoms the HEBREWS borrowed from Heathen people: And that many Heathenish Cuſtoms, originally, have been unwarrantable imitations of the *HEBREWS*.

The Eleventh Edition.

By *Thomas Godwyn*, B.D.

LONDON,
Printed for *S. Griffin*, *R. Scot*, *T. Baſſet*, *J. Wright*, and *R. Chiſwel*, 1678.

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TO THE RIGHT HONOURABLE *WILLIAM*

Earle of *Pembrook*, Lord Chamberlain of His Majesties Houshold, L. Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of His Majesties most Honourable Privy Councell, and Chancellor of the famous Universi-ty of *Oxford.*

All Grace and Happines.

Right Honourable,

THat *many have no better acquaintance with Christ and his Apostles, is, because they are such strangers with* Moses *and* Aaron; *Were Customes antiquated thorowly known, many difficulties in Scripture would appear Elegancies; and the places which now (through obscurity) dishearten the Reader, would then become*

ſweet invitements to an unwearied aſſiduity in perusing theſe ſacred Oracles. If my preſent labour ſhall give ſuch light to ſome obſcure paſſages, that thereby Gods people ſhall be drawn on with the greater delight, to the exerciſing themſelves in reading of Holy Writ, it ſhall not repent me of my tedious travels in theſe Rites and Cuſtomes, of Generations long ſince paſt; which whoſoever undertaketh, ſhall find the way long and thorny, the path over-grown and hardly diſcernable; the Guides few to direct, and thoſe ſpeaking in ſtrange Languages; and many apt to diſcourage him, becauſe themſelves are either lazy, and will not, or Lame and cannot walk the ſame way. But now (through Gods aſſiſtance) being come to the end of my Journey, the diſcoveries made on the way, ſuch as they are (and ſuch ſome are, as not obſerved before) humbly crave your Lordſhip's protection.

From Kenſington,
Feb. 21. 1623.

Your Honour's in all duty,
and ſervice devoted,

THO. GODWYN.

THE ARGUMENT OF EACH BOOK and CHAPTER.

The first Book.

Of Persons.

Chap. 1. *THe form of their Common-wealth till Christ, and when the Scepter departed.*

2. *Publicans, their Office, who the chief.*

3. *Proselytes who, how made.*

4. *Kings, Why* Pilate *clad* Christ *in Purple*; Herod *in white.*

5. *High-Priests, Priests, Levites, Nethinims.*

6. *Prophets who, the Wise-man, Scribe, and Disputer, mentioned.* 1 Cor. 1.20.

7. *Title of Rabbi, when, how, to whom given.*

8. *Nazarites and Rechabites.*

9. *Assideans, difference between the Righteous and Good man, mentioned,* Rom. 5.7.

10. *Pharisees, whence their name, when they began, what their Dogmata.*

11. *Sadduces, whence their name, when they began, what their Dogmata.*

12. *Essenes, whence their name, when they began, what their Dogmata.*

13. *Gaulonitæ, and Herodians, what they were.*

THE

The ſecond Book.

Of Places.

Chap. 1. *THeir Temple, how forty ſix years a building. Why certain Pſalms are entituled* Graduales *Songs of degrees.*
2. *Synagogues, Schools, Houſes of Prayer; why their School preferred above their Temple.*
3. *Gates of Jeruſalem.*
4. *Groves and High-places.*
5. *Cities of Refuge.*

The third Book.

Of Daies, Times, and Feaſts.

Chap. 1. *THeir daies, hours, weeks, years.*
2. *Their manner of feaſting, ſalutations, bleſſing, cup of bleſſing.*
3. *Their Sabbath; a Sabbath-daies-journey, how much, and whence.*
4. *Their Paſſeover; and feaſt of unleavened bread: How a ſoul cut off from Iſrael.*
5. *Their Pentecoſt, what the ſecond-firſt Sabbath was,* Luk. 6. 1.
6. *Their feaſt of Tabernacles, Hoſanna, and Hoſanna-Rabba.*
7. *Their feaſt of Trumpets, their New-Moons, Tranſlation of feaſts.*
8. *Their feaſt of Expiation: what meant by the* filth *of the world, and the off-ſcouring of all things,* 1 Cor. 4. 13.
9. *Their Sabbatical year.*
10. *Their Jubilee, their uſe thereof.*
11. *Their feaſt of Purim, and feaſt of Dedication.*

THE

The fourth Book.
Of their Idolatry.

Chap. 1. THe *beginnings of Idolatry.*
2. *Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch,* &c.
3. *Baal-Poor, Baal-Tſephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.*
4. *Dagon.*
5. *The molten Calf.*
6. *Aſtaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Epheſians,*
7. *Other Idol-gods mentioned in Scripture.*
8. *Sorts of divine revelation, Urim and Thummim.*
9. *Teraphim, what they were.*
10. *Sorts of Divination forbidden.*

The fifth Book.
Of their Conſiſtories:

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2. *Sorts of Excommunication.*
3. *Civil Conſiſtories, what perſons neceſſarily preſent, what meant by the Magiſtrate, Judge, and Officer,* Luk. 12. 58.
4. *The number of their civil Courts, what meant by a Council, Judgement, fire of Gehenna,* Matth. 5.
5. *Manner of electing Judges.*
6. *Ceremonies common in all capital Judgements: whence that phraſe came, his bloud be on us and our children.*
7. *Their capital puniſhments what they were.*
8. *Puniſhments not capital.*
9. *Puniſhments borrowed from other Nations: whether S.* Paul *fought with the beaſts at* Epheſus.

THE

The sixth Book.

Of Miſcellaneous Rites.

Chap. 1. *Circumciſion; whence, the uſe of Godfathers in Baptiſm.*
2. *Firſt-fruits, firſt-lings, firſt-born.*
3. *Sorts of Tithes, manner of paying them.*
4. *Marriages and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head,* 1 Cor. 11. 10.
5. *Burials, manner of embalming, manner of their Sepulchres, what meant by baptization of the dead,* 1 Cor. 15. 9.
6. *Of their Oaths.*
7. *Of their writing, their Maſorites, and their work.*
8. *Iſraels pitching of their tents, or of their camps.*
9. *Their Meaſures.*
10. *Their Coyns, firſt of brazen Coyns, ſilver Coyns, and gold Coyns.*

Moſes and Aaron.

The firſt Book Treateth of Perſons.

CHAP. I.

Of the form of the Hebrewes *Common-wealth until Chriſt his coming, and when the Scepter departed from them.*

THE form and ſtate of Government hath been ſubject to change and variation amongſt all Nations, but eſpecially amongſt the *Jewes*, where theſe changes are obſervable.

At firſt, the *Fathers* of their ſeveral Families, and their *Firſt-born* after them, exerciſed all kind of Government, both *Eccleſiaſtical* and *Civil*, being both *Kings* and *Prieſts*, in their own houſes. They had power over their own Families, to bleſs, curſe, caſt out of doors, diſinherit, and to puniſh with death, as is apparent by theſe examples: of *Noah* towards *Cham*, *Gen.* 9. 25. of *Abraham* towards *Hagar* and *Iſmael*, *Gen.* 21. 10. of *Jacob* towards *Simeon* and *Levi*,

*Gen.*49.3. and of *Judah* towards *Thamar*, *Gen.*38.24.

In *Moſes* his days then did this prerogative of primo geniture ceaſe: and as *Aaron* and his poſterity was inveſted with the right and title of *Prieſts*; ſo *Moſes*, and after him *Joſhua*, ruled all the people with a kind of *Monarchical* authority. For *Moſes* was among the righteous as *King*, *Deut.*33.5.

After *Joſhua* ſucceeded *Judges*; their Officers were of abſolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chaſms commonly between the ceſſation of the one, and the election of the other: yea for the moſt part, the people never choſe a *Judge*, but in time of great troubles, and imminent dangers; which being over-paſt, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replyed, I will not reign over you, neither ſhall my Child reign over you, *Judg.*8.23. That of *Samuel*, that he judged *Iſrael* all the days of his life, 1 *Sam.*7.15. was (*a*) extraordinary. In this reſpect, their *Judges* ſymbolize with the *Roman Dictators*. This ſtate of Regiment continued amongſt them by the computation of S. (*b*) *Auguſtine*, three hundred twenty nine years. In theſe vacancies or diſtances of time between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy* called the *Senadrin*; in which reſpect the form of Government may be thought *Ariſtocratical*. *Kings* ſucceeded the *Judges*, and they continued from *Saul* unto the Captivity of *Babylon*, that is, (*c*) about 502 years.

From the Captivity unto the coming of Chriſt, (which time is (*d*) thought to have been five hundred

a *Zepper. lib* 3. *leg. Moſ cap* 6.

b *Aug. de Civ. Dei, l.*18 *c.*22

c *Zepper. leg. Moſaic. l.*3. *c.*6.

d *Vade Funcii Chronol.*

dred thirty ſix years) the ſtate of the *Jewes* became very confuſed. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not ſupream authority in themſelves, but as it pleaſed the *Perſian Monarchs* to aſſigne them ; (*e*) they were termed ראשי גליות *Raſche galiuth*, ἀρχιμαλωσιάρχαι *Heads of the Captivity*. Of this ſort was *Zorobabel* and his ſucceſſors, who are reckoned in the (*f*) *Hebrew* Chronicles to be theſe, *Meſullam*, *Hananiah*, *Berachiah*, and *Hoſadiah*. All which are thought to have reigned under the *Perſian Monarchy*, and to have been of the Poſterity of *David*: as likewiſe the other ſucceeding ten chief Governours after *Alexander* the Great. In the laſt of theſe ten, the government departed from the Houſe of *David*, and was tranſlated to the *Macchabees*, who deſcended from the Tribe of *Levi*. They were called *Maccabæi*, from *Judas Maccabeus*, (*g*) and he had this name מכבאי *Macchabæus*, from the Capital Letters of this Motto, written in his Enſigne or banner, יהוה מי כמוך באלים *Quis ſicut tu inter Deos, O Domine ?* Where the firſt letters are, *M, C, B, A, I.* Among the *Maccabees* ſoveraign authority continued until *Herod* the *Askalonite* his reign, at what time our Saviour Chriſt was born, according to *Jacobs* prophecy: The Scepter ſhall not depart from *Judah*, nor a *Law-giver* from between his feet, untill *Shiloh*, that is, the (*h*) *Meſsias* come, *Gen.* 49. 10.

e *Maimon. in Iad. lib. vit. tract. Sanedr. in c. 4. ſect.* 13.

f *Seder Olam minus.*

g *Carion chron. lib.* 2. *p.* 144.

h *Targum Uziel. eadem pœne verba habet Targum Jeroſolym.*

For the right underſtanding of this Prophecy, We muſt note two things; 1. The time when the Scepter was given to *Judah*: 2. When taken from him. But firſt we muſt obſerve how theſe two words, *Judah*, and the *Scepter*, are diſtinguiſhed.

Some take *Judah.*

1. For the (*i*) particular *Tribe of Judah*: but this ſeemeth flat contrary to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the Tribe of *Levi.*

2. For the (*k*) *Two Tribes* which cleaved to *Rehoboam*; becauſe in that diviſion of the People, theſe Two Tribes alone were called *Jews*, and that from *Judah*, and that never before this diviſion.

3. For (*l*) *all the whole body of Iſrael*, conſiſting of Twelve Tribes; all which (in the judgment of theſe men) were afterwards by the ſingular providence of God, called *Jews* from *Judah.*

i *Origen. hom. 17. in Geneſ. Epiphan. contra Ebionæos, & maxima Hebræorum pars.*

k *Cunæus de rep. Hebr. lib. 1. cap. 5. p. 81.*

l *Euſeb. demon. lib. 8. cap. 1. Montacut. in Analect. p. 72. Caſaub. contra Baron. pag. 16.*

Some take *Scepter,*

1. For (*m*) *legal power*, and ſoveraign authority, reſiding in one man principally.

2. For the (*n*) *form of government*, and face of a Common-wealth, governed and ruled by its own laws, cuſtomes, and rites: ſignifying as well the rule and authority of *inferiour Magiſtrates*, yea of *Prieſts* alſo, as of *Kings* and *Princes.*

m *Patres Lætique omnes.*

n *Caſaubon adverſ. Baron. p. 19. It. p. 23. Juſtinus Mart. in Dialog. cum Typhone. Cunæus lib. 1. de rep. Heb. c. 9. p. 82.*

From theſe different acceptions of theſe two words, flow four different acceptions of *Jacobs* Prophecy.

Some

Some are of (*o*) opinion that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that diviſion of the People: and that their *Scepter* was not taken from them until the deſtruction of *Jeruſalem*; becauſe, that after *Herods* time until then, their Laws remained in force, their *Prieſthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

o *Cunaus lib. 1. derep. Heb. cap. 11. pag. 96.*

Some are of (*p*) opinion, that the *Scepter* taken in the ſecond acception, began to *be* given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*; and that this *Scepter* was not taken from them until the Deſtruction of *Jeruſalem*: not in *Herod*, becauſe he was a *Jew* (in that he was a *Proſelyte*) for a *Jew* is a name, ſay they, of *Profeſſion*, not of *Countrey* or *Nation*.

p *Joſeph. Scal. ex quo Caſaub. adverſ. Baron. p. 19. II. p. 39.*

Some are of (*q*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them in *Herods* time; yet ſo, that in *Herods* time, this was but begun, and inchoate, and at the deſtruction of *Jeruſalem* it was fulfilled and conſummate.

q *Montacut in Analect. p. 74.*

Some are of (*r*) opinion, that the *Scepter* taken in the firſt acceptation, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Meſſias* to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter*

r *Auguſtin. contra Manich lib. 12. cap 47. Euſeb. demonſt. l. 8 Carion. Chron. pag. 143.*

ter to be a fore-runner or token of the *Meſſiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, ſo upon juſter grounds. Now the *Scepter* was departed and given to a *Proſelyte*, never ſo before, (*f*) yea now alſo the *Lawgiver* was departed from between *Judahs* feet, and now the *Meſſiah* born.

f P. Galatin. l. 4. cap. 6. p. 203. ex Talmud. Jeroſol.

CHAP. II.

Of the Publicans.

WEE having ſeen the moſt remarkable changes in the Common wealth of the *Hebrews*; we will note the chief Obſervations concerning the perſons there inhabiting: and firſt concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which (*a*) was effected by *Pompey* threeſcore years before the Birth of our Saviour) certain Offices were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up ſuch cuſtome-money, or tribute, as was exacted by the Senate: Thoſe that gathered up theſe publique payments, were termed *Publicani*, *Publicans*; and by reaſon of their covetous exactions, they commonly were hated by the People of the Provinces: (*b*) Every Province had his ſeveral *Societie*, or company of *Publicanes*: Every *Society* his diſtinct *Governour*: in which reſpect it is, that *Zacheus* is called by the *Evangeliſts*,

a Joſeph Locutus de Pompeio l. 1. de bello Jud. c. 5 p. 720.

b Harum ſocietatum frequens mentio facta eſt apud Ciceron. in orat. pro Sex. Roſ. Murana, in Cn. Plancio.

vangeliſts, ἀρχιτελώνης *princeps Publicanorum*, the *chief Receiver of the tribute*, or *chief Publican*, *Luke* 12. 2. And all the Provincial Governours in theſe ſeveral Societies, had one chief (*c*) *Maſter* reſiding at *Rome*, unto whom the other ſubordinate Governours gave up their accounts. Theſe *Publicans* were hated in all Provinces, becauſe of their exactions; but chiefly in the Commonwealth of the *Jews*, becauſe though it were chiefly maintained by the *Galileans*, yet it was generally inclined unto by the *Jews*, That tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinical* proverb, (*d*) *Take not a Wife out of that family wherein there is a Publican, for ſuch are all Publicans.* Yea a faithful *Publican* was ſo rare at *Rome* it ſelf, that one *Sabinus* for his honeſt managing of that Office, in an honourable remembrance thereof, had certain images erected with this * ſuperſcription; Καλῶς τελωνήσαντι, *For the Faithful Publican.* And therefore no marvel, if in the Goſpel, *Publicans* and *ſinners* go hand in hand.

c *Sigon. de Antiq. jure civium Rom. lib* 2. *c.* 4.

d *Is. Caſaubon exercit.* 13. 37.

**Suet. in Flav. Veſp aſc. cap.* 1.

It is now generally received as a truth undoubted, that not only *Heathen* people, but ſometimes *Jews* themſelves became *Publicanes*. *Tertullian* was of another opinion, (*e*) and thought that all the *Publicans* were *Heathens*; but he hath been in that long ſince confuted by (*f*) *Jerome*, and reaſon it ſelf perſwadeth the contrary. Firſt, *Matthew* who was a *Publican*, was afterwards an *Apoſtle*, and therefore unlikely to have been an Heathen. Secondly, *Zacheus* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly (*g*) erroneous.

e *Tertul. de pudic. c.* 9.

f *Jeronym epiſt. ad Damaſum.*

g *Fraudi fuit acutiſſimo Pœno Hebraicæ linguæ ignoratio, nuſquam enim occurrit in fonte ſpurius illo textus, quo Tertullianus potiſſimum nititur, non erit veſtigal, pendens ex filiis Iſrael. Deut.* 23.

CHAP.

CHAP. III.

Israelites, Proſylites.

THe whole Common-wealth of *Israel* conſiſted of two ſorts of men, *Hebrews* and *Proſylites*; he that was born an *Hebrew*, either by *Fathers* or *Mothers* ſide, was an *Hebrew*; but he that was born ſo of both, was an *Hebrew of the Hebrews*; ſuch a one was Saint *Paul*, *Phil.*3.5. He that was born a *Proſylite* either by *Fathers* or *Mothers* ſide, was termed *Ben-gar*, the ſon of an *he* Proſylite; or *Ben gara*, The ſon of a *ſhe-proſylite*; but he that was by *Fathers* and *Mothers* ſide a Proſylite, was termed (*a*) *Baghag*, that is, the ſon of he and ſhe *Proſylites*.

a *Magni quidam nominis Rabbi apud Judæos fuit, quem ex Paganiſmo ad Judaiſmum converſum* בגבג *per ſigla appellarunt. i. filiis Proſelyti, filius proſelytæ, Pirk. Aboth. cap.*5

The *Hebrews* were of two ſorts; ſome lived in *Paleſtina*, and uſed the *Hebrew* Text, theſe were called *Hebrews* or *Jews*; others were diſperſed in divers places of *Greece*, they uſed the *Greek* tranſlation, and thence were termed Ἑλλωιϛαὶ (*b*) *Greciſts*. S. *Luke* mentioneth both. There aroſe a murmuring, τῶν Ἑλλωιϛῶν of the *Græciſts*, towards the *Hebrews*, *Acts* 6.1. Where note the difference between Ἕλλωες, and Ἑλλωιϛαὶ, the *Græcians*, and the *Græciſts*, The *Græcians* are uſed by Saint *Paul*, to ſignifie all the *Heathen people*, and ſtand in oppoſition with *Hebrews* in the general acception, containing both *Græciſts*, or diſperſed *Hebrews*, and alſo thoſe of *Paleſtina*: the *Græciſts* were both by birth and religion *Hebrews* ſtanding in oppoſition with *Hebrews*; in the ſtrict acception, taken for thoſe of *Paleſtina*.

b *De Judæis Græcienſib. vid. Scal. animad. Euſeb.*124.1. *& in Can. Iſag.*278.

The whole body of *Israel* was divided into twelve Tribes, and publique Records were kept, wherein every

every ones Genealogy was regiſtred, to manifeſt unto what particular tribe he belonged. Theſe records *Herod* burnt, hoping that in after ages he might be thought originally an *Iſraelite*, if thoſe publike Monuments might not be produced againſt him. (*c*) Thus much *Euſebius* plainly delivereth of him. I am of opinion, that another reaſon might be admitted; namely, That no diſtinction either of Tribe or Family, might appear; but, all being unfounded, and amongſt the reſt *Davids*, (unto whoſe Family by a peculiar right this Scepter belonged) *Herod* and his poſterity might be the better ſecured of the Kingdom.

c *Euſeb. Eccleſ. hiſt. li. 1. cap. 8.*

Proſylites were thoſe Heathen people, who diſclaiming *Paganiſm*, became Converts, and joyned themſelves unto the Church of the *Jews*. They were termed *Proſylites* ἀπὸ τῆς προσεληλυθέναι, from their coming and adjoyning unto the *Jews*. Concerning theſe *Proſylites*, we will conſider theſe three things. 1. The ſeveral kinds of *Proſylites*; 2. The manner of making them; 3. In what account or reſpect they lived among the *Jews*.

Firſt, the kinds of *Proſylites* were two; גר ברית *Ger berith*, *Proſylitus fœderis*, *A Proſylite of the Covenant*. He ſubmitted himſelf unto the Circumciſion, and to the whole *Moſaical* Pædagogy. (*d*) The *Rabbies* term ſuch a one גר צדק *Ger tſedeck*, *Proſelytum juſtitiæ*, *A Proſylite of righteouſneſs*. Secondly, גר שער *Ger ſahagnar*, *Proſelytus portæ*, *A Proſylite*, or *ſtranger within thy gates*. *Deut.* 14. 21. Of him alſo we read in the fourth Commandment. He was ſuffered to dwell amongſt them; whence he is alſo called תושב *Toſchab*, *Incola*, an Inhabitant. He was not circumciſed, neither did he conform himſelf to the *Moſaical*

d *Rabbi Solomon, Deut. 23. 14.*

rites, and ordinances, only he was tyed to the obedience of thoſe Commandments, which among the *Hebrew Doctors* go under the name of *Noahs* ſeven Commandments ; (*e*) which they reckon thus : 1. Judgements or Puniſhments for Malefactours. 2. Bleſſing the name of God ; under this is contained the keeping of the Sabbath. 3. Diſclaiming of Idolatry. 4. Uncovering ones nakedneſs. 5 Shedding of blood. 6. Robery. 7. Eating of any member of a beaſt, taken from it alive. Of this ſort, were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and thoſe of whom we read, That there were dwelling at *Jeruſalem*, *Jews* (*f*) *Men that feared God* of every Nation under Heaven, *Acts* 2. 5.

c *Sheindler in pentaglot. p.* 1530.

f Ἄνδρες εὐλαβεῖς.

Secondly, to the making of one to be a *Proſylite of the Covenant* according to the difference of ſex, and the difference of times the Rites of initiation varied. To the making of (*g*) a *Male-Proſelyte*, at firſt three things were required. 1. * *Circumciſion.* 2. *A kind of purification by water.* 3. *The blood of Oblation.* This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman Proſelyte*, were required only *purification by water*, and *Oblation* (*h*). Now becauſe the *Jews* have neither Altar, nor Sacrifice, they ſay that for the *Males*, *Circumciſion*, and *purification by water* ſufficeth ; and for the *Females*, only *purification by water*, (*i*) In *Davids* time, they ſay that many thouſands of *Proſylites* were joyned unto the *Church* without *Circumciſion*, by this *purification.*

g *Moſes Kotſen. fol.* 4c 2. *col.* 2. * כמילה ובטבילה ובהרצאה דמים שהן קרבן.

h *Druſius de tr ib. Sect* 2 *p.* 102.

i *Moſes Ægyptius. in Aſſurebiah, Perek.* 13. *fol.* 137. *vide Serarium tribaref. l.* 2. *c.* 1.

Hence we may obſerve, that a kind of *Initiation by water* was long in uſe among the *Jews*, though it were not *Sacramental* until Chriſt his inſtitution : yea therefore it may ſeem to have been uſed by them, becauſe they expected it at the coming of the *Meſſias*,

ſias, as appeareth by their coming unto *John*, queſtioning not ſo much his *Baptiſm*, as his *Authority*, by what *authority* he baptized: *Why baptizeſt thou then, if thou be not that* Chriſt, *nor* Elias, *neither that Prophet?* *John* 1. 25.

Thirdly, the reſpect born by the *Jews* towards *Proſylites*, was charitable; (*k*) they uſed no upbraiding terms towards them, ſaying *Remember thy former deeds.* Notwithſtanding it was alſo provided, (*l*) No *Proſylite* ſhould be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an uſual proverb, which admoniſhed them of warineſs (*m*) *Vel ad decimam uſq; generationem a Proſelytis cave*; Beware of Proſylites to the tenth generation.

k P. Pag. Exod. 22. 21.

l *Moſes Ægypt. lib. ult. Iad. tract. Sanhedr. c. 2.*

m *Caſaub. adverſ. Baron.* 27.

CHAP. IV.

Of their Kings.

WE ſhall read of three ſorts of *Kings* in the Old Teſtament. *Melchiſedeck* was King and *Prieſt*; *David King* and *Prophet*; others ſimply *Kings*. *Melchiſedeck* was *King* and *Prieſt*, *David King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the ſame man, intimates that ſupreme Authority ſhould alwayes be accompanied with care of Religion: In which reſpect *Joaſh*, when he was anointed *King*, received the Teſtimony, or Book of the Law, 2 *King* 11. 12. Neither did theſe two meet only in *Melchiſedeck* & *David*, but the ſame man among the *Heathens* (*a*) was oftentimes *King* and *Prieſt*. And *Triſmegiſtus* had his name *Ter maximus*, (*b*) becauſe he was *Philoſophus maximus*, *Sacerdos maximus*, *& Rex maximus*. All Kings were not anointed,

a *Rex Anius, Rex idem hominum, Phœbique Sacerdos.* *Virg. Æneid. lib. 3.*

b *Alex. Neapolit. lib. 2. Cap. 6.*

but onely thoſe in whom ſucceſſion was broken; and there the firſt of the family was anointed for his Succeſſor, except in caſe of diſſention, where there was required a renewed unction, for the confirmation of his Authority. For this reaſon it was, that *Solomon* was anointed as well as *David*, becauſe of the ſtrife between him and *Adonijah*.

Futhermore, *Saul* and *Jehu* were anointed בפך *Bepac*, with a *cruſe* of Oyl, to ſhew the ſhort continuance of their Kingdoms. *David* and *Solomon* were anointed בקרן *Bekeren*, with an *horn* of oyl; that is, in a *plentiful meaſure*, to ſhew the long continuance of their Kingdoms.

As Kings were diſtinguiſht from the People by many Enſigns of Honour, by their Crown, their Scepter, their Throne, *&c.* ſo likewiſe were they diſtinguiſhed by their Apparel; that was the reaſon that *Ahab* entring into battel, changed his apparel, 1 *Kings* 22. 30. Though purple and white colours were not appropriated unto *Kings*, (*c*) yet theſe colours were in chief eſteem, and principally uſed by them, (*d*) yea *Purple* above others was affected by the *Emperours* and Nobility of *Rome*; and *white* by the Nobility of the Jews: whence the *Hebrews* term their Noble men, and ſuch as were of beſt rank חורים *Chorim*, *Albatos*, men *clad in white*; and on the contrary, men of meaner rank, חשוכים *Chaſchucim*, *Sordidatos*, men *clad with a foul garment*. Hence is that of Saint *James*; If there come a man with a gold ring, and in goody apparel ἐν ἐσθῆτι λαμπρᾷ, in a *white garment*, and there come alſo a poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *foul raiment*, *James* 2. 2. This may be the reaſon, why, when the *Jews* accuſed Chriſt of treaſon, *Pilate* his Souldiers clad him in *purple*, *Matth.*

c *Valer. Max. lib. 1. cap. 6.*
c *Alex. ab. Alex. lib. 1. cap. 20.*

Matth. 27.28. and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luke* 23.11. both therein applying themſelves to the cuſtoms of their own Country, and in deriſion clothing him as a *King*.

CHAP. V.

The High-prieſt, Prieſts, Levites, and Nethinims.

THere were three ranks and degrees of Miniſters about the Temple; *Prieſts*, *Levites*, and *Nethinims*; they may be paralleld with *Miniſters*, *Deacons*, and *Sub-Deacons*, in the Primitive Church: Over all theſe, the *High-prieſt* was chief.

In *Aaron* and his poſterity was continued the ſucceſſion of the *Prieſts*; the *High-Prieſthood* was tied to the line of his firſt-born; all the reſt of his poſterity were *Prieſts*, ſimply ſo called, or called *Prieſts of the ſecond Order*, 2 Kings 23. 4.

Except *Aaron*, and thoſe that iſſued from his loines, (in whom the *ſeries* of *Prieſts* was continued) all the reſt of *Levi* his poſterity were called *Levites*.

Both in the *High-prieſt*, and the *ſecond* or *Inferiour Prieſts*, there are two things conſiderable. Firſt, their *Conſecration*. Secondly, their *Office*. In both theſe, ſomewhat they *differed*, in ſomewhat they *agreed*.

In their *Conſecration* they differed. Firſt, (*a*) The *High-prieſt* was *anointed*: the materials of this Chriſm or oyntment are preſcribed, *Exod.* 30. 23. It was poured upon *Aarons* head, *Levit.* 8. 12. It ran down

a Hinc Sacerdos ſummus in ſonte legitur Sacerdos unctus, Levit 4. 5. *Jonathan habet, Sacerdos magnus vel ſummus. Deſertè Aben Eſra, Sacerdos magnus ipſa eſt Sacerdos unctus. Tyranus adhuc clarius Sacerdos unctus eſt Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

down to his beard, and to the border of his garments, *Pſalm.*133.2. The *Second Prieſts* were only *ſprinkled* with this oyle, mixed with the blood of the Sacrifice, *Levit.*8.30. In this was typed out the unction of our *Savionr*, who was *anoinied* with the oyl of Gladneſs above his Fellows, *Pſal.* 45. 8. He was *anointed* above his Fellows, *Extenſive*, and *Intenſive*, *Extenſive*, for though *Aaron* was *anointed* Prieſt, *Saul* anointed *King*, *Eliſha* anointed *Prophet*, *Melchiſedeck King* and *Prieſt*, *Moſes Prieſt* and *Prophet*, *David King* and *Prophet*; yet none ſave only *Chriſt*, *King*, *Prieſt*, and *Prophet*. *Intenſive*, he was *anointed*, we *ſprinkled*. He was *full* of grace and truth, *John* 1. 14. And from his *fulneſs* we received grace for grace, *ver.* 16. And all Chriſtians, eſpecially Miniſters, are unto *God* the ſweet ſavour of *Chriſt*, 2 *Cor.*2.5.

Secondly, they differed in their Garments, which were a neceſſary adjunct to their *Conſecration*. The *High-Prieſt* wore at the time of his ordinary miniſtration in the *Sanctuary*, eight Garments, *Exodus* 28. Firſt, *Breeches of linnen*, put next upon his fleſh. Secondly, *A Coat of fine linnen*, put over the breeches. Thirdly, *A girdle embroidered, of fine linnen, blew purple, & ſcarlet*, wherewith the coat was girded. Fourthly, *A Robe all of Blew*, with ſeventy two bells of Gold, and as many Pomegranates of blew purple, and ſcarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, *An Ephod of gold and of blew purple, ſcarlet, and fine linnen curiouſly wrought*; on the ſhoulders thereof were two fair *Beryl* Stones, engraven with the names of the Twelve Tribes of *Iſrael*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the ſame. Sixthly, *A Breaſt-plate wrought of gold, blew, purple, ſcarlet, and fine*

ſine linnen, which being a ſpan ſquare, was faſtened by gold chains and rings, upon the *Ephod*: herein were ſet *twelve* ſeveral Stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breaſt-plate were the *Urim* and the *Thummim* placed, Seventhly, *A Miter of fine linnen, ſixteen cubits long, wrapped about his head.* Eighthly, *A plate of purple gold, or holy Crown two fingers broad,* whereon was engraven *Holineſs to the Lord:* this was tyed with a blew lace upon the fore-front of the *Miter.*

Theſe eight Garments the *High-Prieſt* uſed in his ordinary miniſtration, and they are termed by the *Rabbies,* בגדי זהב, *Bidge Zahab, Veſtimenta aurea, Golden Veſtments,* becauſe of their richneſs in compariſon of other extroardinary Garments, which he wore onely once a year, when he entred into the *Holy of Holies,* upon the Propitiation day, *Lev.*15.4. 23. Theſe latter are called בגדי לבן *Bigde Laban, Veſtimenta alba, White Garments*; there were in number four. 1. *A linnen breeches,* 2. *A linnen coat.* 3 *A linnen girdle.* 4. *A linnen* Miter, *Levit.*16.4.

In the time of the Second *Temple,* (*a*) becauſe the *Chriſm* or holy Oyl could not be found, therefore, as formerly in reſpect of his *unction,* the *High-Prieſt* was called by the *Talmudiſts,* מחרבה משחה *Mithrabe Miſcha, Auctus unctione, The anointed*; ſo when he Oyl was loſt in regard of his *Garments,* he was termed, מחרבה בגדים *Mithrabe Begadim, Auctus Veſtibus, The cloathed.* Thoſe forementioned Garments (*b*) the *High-Prieſt* might not wear abroad in the City, unleſs ſome urgent occaſion compelled him, as *Simeon* the *juſt* did, when he went forth to meet *Alexander* the Great.

a *Cunæus lib.*2 *de rep Heb.cap* 7.*pag.*222.

b *Moſes Kotſenſis præcept, affir.*173.*f* 212. *col.*3.

In his apparel the threefold Office of our *Saviour* Chriſt

Chriſt was ſhadowed: the *Crown* ſignified his *Kingly* Office; the *Urim* and *Thummim*, and likewiſe his *Bells* and *Pomegranates*, his *Prophetical* Office: by *Urim* and *Thummim*, he anſwered as from an *Oracle*; by the *Bells* was typed the ſound of his Doctrine; by the *Pomgranates*, the ſweet ſavour of an Holy Life; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breſt-plate*, ſignified his *Prieſtly* Office, preſenting unto *God* the whole *Church*, for which he maketh interceſſion. He knoweth his own ſheep by *Name*, *John* 10. 3.

The *inferiour* Prieſts had onely four Garments, which they uſed in their miniſtration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen Girdle.* 4. *A linnen bonnet*, Exod. 28.

Thirdly they differed in their *marriage*. The *High-prieſt* might not marry a *Widow*, nor a *divorced Woman*, nor a *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow* he could not expect the *firſt love*: from a *divorced Woman* he could not expect the *firſt*, *or juſt love*: from an *Harlot*, neither *firſt*, *juſt*, nor *only love*: all which *Chriſt* (whom the *High-Prieſt* did herein repreſent) expecteth from his *Church*. The other Prieſts might lawfully marry a *Widow*, *Levit.* 21. 7.

The *High-prieſt*, and the *Inferiour* Prieſts agreed in their *conſecration* in theſe particulars. It was required firſt, that both ſhould be void of bodily blemiſh, *Levit.* 21. 17. Secondly, that both ſhould be preſented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both ſhould be waſhed with water, *Exod.* 29. 4. Fourthly, that both ſhould be conſecrated by offering up certain Sacrifices, *Exod.* 29. Fifthly, that both ſhould have of the blood of the other Ram, put upon the tip of the right ear, the thumb

thumb of the right hand, and the great toe of the right-foot, *Exod.* 29. 20.

In the time of their *Conſecration*, certain pieces of the ſacrifice were put into the *Prieſts* hand, *Exod.* 29. 9. The ceremony in the *Chriſtian Church*, uſed by the *Biſhop* unto the *Miniſter* in time of *Ordination*, *that the Biſhop* giveth the *Bible* into the hands of the *Miniſter*, doth much reſemble this. And both may ſignifie, that no man taketh this honour unto himſelf, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence *Conſecration* in the *Hebrew* phraſe is termed, *Filling of the hand*. And contrary to this did *Jeroboams Prieſts*, whoſoever would, he *Filled his own hand*, 1 *King.* 13. 33. that is, *He thruſt himſelf into the* Prieſt *hood*.

In the diſcharge of their offices, the *High-Prieſt* differed from the other *Prieſts*: Firſt, becauſe he onely, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-Prieſt* might not mourn for the death of his neereſt kin, *Levit.* 21. 10, 11. The phraſes uſed there to expreſs mourning are two. Firſt, *uncovering the Head*. Secondly, *Renting the Cloaths*: Of both theſe ſomewhat is ſpoken in the Chapter of *Burial*; but concerning the latter it will not be amiſs to note, that the *Talmudiſts* determine the matter thus; ſaying, (*e*) That it was lawful for the *High Prieſt* to tear the skirt, or neither part of his Garment, but from the boſom downward it was unlawful: which if it be true, then it doth not neceſſarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matth* 26. 65. *The inferiour Prieſts* might mourn for theſe ſix; *Father*, *Mother*, *Son*, *Daughter*, *Brother*, and *Siſter*, *that had no Husband*. Levit. 21. 2.

(*e*) *Vide Cunæum de rep. Heb. lib.* 2. *cap* 3.

In the diſcharge of their Offices, the *High-Prieſt*, and

other *Prieſts* agreed in theſe Particulars: Firſt, they both burnt incenſe and offered ſacrifices, 1 *Chron.* 6. 49. Secondly, they both ſounded the Trumpets, the uſe whereof was two-fold; ſometimes to ſound an alarm in the war, ſometimes, to aſſemble the people and their Rulers, *Numb.* 10. Thirdly, they both ſlew the ſacrifice, 2 *Chron.* 29. 22. Fourthly, they both inſtructed the people, *Malac.* 2. 7. Fifthly, they both judged of leproſie, *Levit.* 13. 2.

For the more orderly performance of theſe offi-
d *Elias Thisbit.* ces, the *High-Prieſt* had his Suffragan, (*d*) called סגן *Sagan*, who in caſe of the *High-Prieſt*'s pollution, performed his office. Of this ſort was *Zephaniah*, *Jer.* 52. 24. And of this ſort *Annas* is thought to have
e *Caſaub. adver. Baron. p.* 242. *It. Joſeph. Scaliger in Proleg. ad Euſ.* been, when *Caiaphas* was *High-Prieſt* (*e*) In this ſenſe they interpret *Annas* and *Caiaphas* to have been *High-Prieſts* the ſame year, *Luk.* 3. 2. The *High-Prieſt* and his *Sagan*, reſembled our *Biſhop* and his *Suffragan*: The *Patriarch* of *Conſtantinople* and his *Primate* termed *Protoſyncellus*, and amongſt the *Romans*, the *Centurion* and his *Optio*: for the *Lievtenants* in war, who in caſe of neceſſity ſupplyed the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Prieſts* might equally ſerve in his order, King *David* diſtributed the whole company of them into twenty four ranks or courſes, called ἐφημερίαι *Turmæ vices*. *Nadab* and *Abihu* being dead, there remained onely two ſons to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the ſucceſſion of *Prieſts* was preſerved in theſe two families, ſo did *David* at this time according to the number of people in each family, make his diviſion. *Eleazers* family he divided into ſixteen ranks, and *Ithamars* into eight: the diviſion was by *Lot*; the firſt

Lot

Lot fell to *Jehoiarib*, the ſecond to *Jedaiah*, the third to *Hairim*, *&c.* 1 *Chron.* 24. Every rank or courſe ſerved weekly in the Temple by turn, and the ranks received their names from thoſe who at that time were the heads of the ſeveral families, and ever after retained the ſame names. The chief of every rank was called, *Summus Sacerdos iſtius Claſſis* : *The chief Prieſt of that rank.* Hence it is, that we read of many *High-Prieſts* aſſembled together, *Mark* 14.1. Furthermore we are to note, that as the weekly courſe fell out by lot, ſo did they by lot determine each particular *Prieſts* ſervice; namely, who ſhould burn incenſe, who ſlay the beaſts, who lay them on the Altar, who dreſs the lamps, *&c.* *Zacharias* was of the *courſe of Abia*, *Luke* 1. 5. that is, of the *eighth courſe*, and his lot was to burn incenſe, *Luke* 1. 9.

The office of the *Levites* was to pitch, to take down, to bear up and down the *Tabernacle*, and the veſſels thereof. *Levi* had three ſons, *Gerſhon*, *Cohath*, and *Merari* : and accordingly the whole company of the *Levites* were diſtinguiſht into 3 orders, *Gerſhonites*, *Cohathites*, and *Merarites*. The *Gerſhonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cohathites*. The Wood-work, and the reſt of the inſtruments were committed to the charge of the *Merarites*, *Num.* 3. This was the office of the *Levites*, in *Moſes* his time, whiles they were on their journey, in the Wilderneſs; but afterward when they were ſetled in the promiſed Land, then *David* changed their office, appointing them, ſome to have the charge of the Treaſures of the *Temple*, 1 *Chron.* 26. 20. others to be Over-ſeers and *Judges*; others to be Porters, others Singers, 1 *Chron.* 23. 4.

The Singers in time of ſinging were clad in linnen-Robes or Surpleſſes, 2 *Chron.* 5. 12. The Singers were divided into twenty four *orders* or *courſes*, 1 *Chron.* 25. 8. And the Porters into as many, 1 *Chron.* 26. that both might ſupply their turns weekly by lot, as the *Prieſts* did. In *Moſes* time alſo, their *conſecration* began at the *five and twentieth* year of their age: In *Davids* at the *twentieth*, 1 *Chron.* 23. 24. *Ezra* 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the *Levites* in *Davids* time, was not the ſame as in *Moſes*: and again, *Moſes* and *David* agreed not in the time of their *conſecration*. Again in the Chriſtian Church we ſhall find in *Matthias* his election, the uſe of *Lots*; not ſo in *Pauls*, or any other of the *Apoſtles*: In their meetings, uſe of an *holy-kiſs*; and at the Lords Supper, uſe of their *Love-feaſts*: both now antiquated thoroughout Chriſtendom.

Moreover, there are certain *degrees* obſervable among the *Levites*: Firſt, their *Initiation* when they were a month old, they were *Initiated* and preſented unto God, *Numb.* 3. 15. Secondly their *conſecration*, they were *conſecrated* by impoſition of hands, when they were five and twenty years old, *Numb.* 8. 24. From thence for five years following, they learned their Office. Thoſe that impoſed hands on them are ſaid in the Text, *Numb.* 8. 10. to be the *ſons of Iſrael*, *Ghazkuni* interpreteth that place, the *Firſt born of Iſrael*. They were the Repreſentive Church; and in alluſion to this, the Church of Chriſt is called the *Church of the Firſt-born*, *Heb.* 12. 23. At the ſame time the *Levites* were *waved* by the *Prieſts*, that is, as the Greek reads it, (*f*) *Separated*, which word is uſed for the *Miniſters of Chriſt*, (g) *Separate me* Barnabas

f Αφορεῖν ἀπὸ τῶν

g Αφορίσατε.

bas *and* Paul, *Act.* 13. 2. Thirdly, their *Miniſtration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Laſtly, their *vacation*, or *diſcharge* from that laborious ſervice of carrying the *Tabernacle*; notwithſtanding even then they were to ſerve in their charge, to encamp round about the Tent, to ſing, and to beware that no ſtranger came into the Temple, (*h*) and likewiſe to over-ſee and inſtruct younger *Levites* in the manner of *Biſhops*. Unto theſe degrees the Apoſtle ſeemeth to have reſpect: They that have miniſtred well, get themſelves a good *degree*, 1 *Tim.* 3. 13. The like kind of (*i*) *degrees* are obſervable among the *Veſtal Virgins*: they remained in their Nunnery thirty *years*. *Ten years* they learned the Myſteries of their Profeſſion; *Ten years* they exerciſed them; and *Ten years* they taught them others. From this cuſtome of *Impoſing hands* on the *Levites* hath flow'd the like cuſtom, uſed by the *Apoſtles* in conferring Orders, *Acts* 6. 6. 1 *Tim.* 5. 22.

h *Franciſc. Fun. Analyt. Expoſ. Numb.* 8.

i *Dionyſ. Halycarnaſſ. lib.* 2.

Obſerve the difference of theſe three phraſes, Χειροθεσία, the *impoſition of hands*. Χειροτονία, the *holding up of hands*, in token of *elivation* or *ordination*, *Act.* 14. 22 And Ἔκτασις χειρῶν, *A ſtretching forth of the hands*. Both the firſt geſtures were uſed in *Ordination*, or *conferring Orders*. The firſt of all, namely, *impoſition of hands*, was borrowed from the *Hebrews*. The ſecond, namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two ſorts of Magiſtrates, Κλήρωτοι *Magiſtrates choſen by lots*: and Χειροτόνητοι, *Magiſtrates choſen by holding up of hands*. The third geſture of the hands, called Ἔκτασις χειρῶν, *A ſtretching forth of the hands*, (*l*) ſometimes is termed τῆς χειρὸς νεῦμα, the *beckning with*

k *Æſchines contra Cteſiphont.*

l *Herodian, p.* 15.

with the hand, a geſture uſed in craving ſilence; ſo *Paul* ſtretched forth the hand, and anſwered for himſelf, *Acts 26. 1.*

m| *Moſes Kotſen. fol. 211. col. 4.*

There were (*m*) another ſort of holy perſons termed אנשי מעמד *Anſche, Magnamad, Vire ſtationarii*; the Law requiring, that whoſoever offered either gift or ſacrifice, he ſhould preſent it unto the Lord with his own hands, and *ſtand by* during the time of his oblation. Now, becauſe all *Iſrael* could not *ſtand by*, for the narrowneſs of the Place, hence when an offering was made for all the people, certain ſelected Perſons, choſen for that purpoſe, ſupplied the ſtead of all the People. They were divided, as the *Prieſts* and *Levites*, into twenty four *ranks* and *orders*, weekly to miniſter in the *Temple*, but the choice was not reſtrained to the *Tribe of Levi*, but was indifferently made out of the *people*. Every *rank* had one *fore-man*, cheif above the reſt, termed (*n*) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the houſe of *God*; they were not *Levites*, no nor *Iſraelites*, but *Gibeonites*, whom becauſe of their fraudulent dealing, *Joſhua* made in this manner tributary, *Joſh. 9. 23.* They were afterward called *Nethinims*, *Ezra 2. 43.* from נתן *Nathan*, which ſignifieth to *give*, becauſe they were given to the ſervice of the *Temple*. Their Office was vile and baſe, as appeareth by that proverbial ſpeech; From the hewer of thy wood, unto the drawer of thy water. *Deut. 29. 11.*

n ראש מעמד

CHAP.

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expoſitors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three diſtinct periods of time; in which the names altered. Firſt from *Adam* until *Moſes*; Secondly, from *Moſes*, till the peoples return from *Babylon*. Thirdly, from their *return*, until the dayes of *Chriſt*, and after. In the firſt period, as *Adam* was *Prophet* and *Prieſt* in his family, ſo afterward every *firſt-born* ſupplyed theſe two offices together with the *princely* office in their ſeveral families. That they ruled their families as *Kings* and inſtructed them as *Prophets*, is clear to any acquainted with Scripture; the greateſt doubt is, what ſufficient proof there is for their *Prieſt hood*, *Adams Prieſt-hood*, is gathered hence, (*a*) becauſe that *Gen* 4. 3. and 4. *Abel* and *Cain* are ſaid to have brought their ſacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Prieſt-hood* of the *firſt-born* is gatherable hence, becauſe the *Levites* were appointed to the ſervice of the Altar, inſtead of the firſt-born, and as the λύτρον or price of *redemption*, *Num.* 3. 41. In the ſecond period, though a *private Catechetical expoſition* of the Law belonged to the *Maſters of Families*, yet the *publick Miniſterial expoſition* thereof was appropiated to *Prieſts* and *Prophets*. In the third period, when Prophecy ceaſed, then the office of expounding Scripture was more common, and inſtead of *Prophets* came in a multitude of other Expoſitors; In general we may call them *teachers of Iſrael*, *Joh.* 3. 10. We may diſtin-

(*a*) Bertram Polit. Jud. c. 2. p. 17.

diſtinguiſh them into three ſeveral ſorts. 1. *Wiſemen.* 2. *Scribes.* 3. *Diſputers.* The *Apoſtle* compriſeth them all, 1 *Cor.* 1. 20. Where is the the *Wiſe*? Where is the *Scribe?* Where is the *Diſputer*? Unto any of theſe, or whatſoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. Firſt, of their *Prophets.* Secondly, their *Wiſemen* Thirdly, their *Scribes.* Fourthly, their *Diſputers.* Fifthly, their *Rabbies.*

To *propheſie*, or to be a Prophet, hath divers acceptions in Scripture. Firſt, it is taken for the *books* and writings *of the Prophets.* They have *Moſes* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole Word of *God*: no Propheſie in the Scripture is of any private motion, 2 *Pet.* 1. 20. Thirdly, thoſe unto whom God vouchſafed familiarly to reveal himſelf, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Propheteſs*, *Exod*, 50. 20. Fourthly, ordinary Interpreters of the Word are called *Prophets.* He that receiveth a *Prophet* in the name of a *Prophet*, *Mat.* 10. 14. Laſtly, it is taken for thoſe, who are enabled by Divine Revelation, to lay open hidden ſecrets, tranſcending all poſſibility of humane ſearch. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *viſion*, *Eſay* 1. 1. becauſe *God* extroardinarily enlightned their minds with the knowledge of theſe ſecrets.

There are three obſervable names applied to *prophecy* in *Scripture.* 1. *Verbum Domini*: 2. *Viſio*: 3. *Onus. The Word of the Lord*: *Viſion*: *A Burthen.* The firſt importeth the *Lord ſpeaking*, or revealing his ſecrets; the ſecond implyeth the *Prophets attending*, or beholding them; the third being applyed onely to *Judgements*, ſignifieth the *burthenſomneſs* of them on that people againſt whom they came forth.

For

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Scholars* were termed (*b*) *Filii prophetarum, children of the Prophets*, 2 *Kin.* 6. 1. unto which phraſe there is alluſion, *Matt.* 11. 19. *Wiſdom is juſtified of her children*: by reaſon of this Relation the *Prophet* ſometimes is called a *Father*; *Eliſha* cryed out, My *Father*, my *Father*, 2 *King.* 2. 12. The (*c*) *Targum* expoundeth that place, *Rabbi, Rabbi*; as much as to ſay, my *Maſter*, my *Maſter*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reaſon of our Saviours ſpeech, *Matth.* 23. 6. *Call no man* Father *upon earth.*

b *Eodem ſenſu Græci appellant artis medicæ candidatos* ἰατρῶν παῖδας *Eraſ. Ep. dedicatoria Hilario præfix.*

c *Targum.* 2 *Reg.* 2. 12.

The (*d*) *Scripture* ſometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hoſea the ſon of Beeri*, *Hoſ.* 1. 1. And ſuch a one the *Hebrews* confeſs to be both a *Prophet*, and the *ſon of a Prophet*. Sometimes it mentioneth the *Prophets* name, but not the *Fathers*; ſuch a one they confeſs to be a Prophet, but not the *ſon of a Prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he propheſied, and then it followeth, that he was a *Prophet of that City*. When a Prophet is mentioned without the *name of the City*, then he is thought to be a *Prophet of Jeruſalem*.

d *Kimchi in præfat. ad Hoſcham.*

2. *Wiſemen*: This title though in it ſelf it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, (*e*) it was either arrogated by the Phariſees, or elſe by the ignorant multitude appropriated unto them, for an opinion of their extraordinary *wiſdom*, in teaching of Traditions, which they preferred beyond the Law. Hence the Phariſees were called (*f*) *Maſters of the Traditions*: And hence was that councel of *R. Eleezer* to his Scholars, (*g*) that they ſhould forbid their children from the ſtudy of the

e *Gorionid. lib.* 4. *cap.* 20.

f *Druſ. de trib. ſect.* 85.

g *Buxtorf. Recenſ. operis Talmud, p.* 155.

Bible, and place them between the knees of their *wiſemen*. (*h*) Likewiſe hence, when any of their *Doctors* did read Lectures, their ſaying was, *οἱ σοφοὶ ἡμῶν διδάσκουσι, Our wiſemen do teach traditions.* The like ambition we ſhall find among the *Grecians*, all of them ſtriving to be intituled Σοφοὶ, *Wiſemen* : and hence, whenſoever the chief of them had pleaſed the people in performance of their Orations, or any other publick buſineſs, they were honoured with a *Grand* Σοφῶς, that is, with a loud acclamation of σοφῶς, σόφως, *Well done*, or *wiſely done*; until *Pythagoras*, in diſlike of ſuch ſwelling Titles, ſtiled himſelf *Philoſophus, a Lover of wiſdom*; which kind of modeſty was afterward practiſed by the *Hebrew Doctors*; for they in after times, to avoid the ſuſpicion of arrogancy, refuſed the name of חכמים *Chacamim*, *Wiſemen*, (*i*) and ſtiled themſelves, תלמידי חכמים *Diſcipuli ſapientium*, *Learners of wiſdom*.

h *Hieronym. ad Algaſiam. queſt.* 10

i *Elias Thisbit.*

3. *Scribes* : This name was given to two ſorts of men; ſome meerly *Laicks*, others *Clergy-men*. The body of the *Laick Scribes*, were thoſe, to whom was committed the inſtruction of young children in their minority, eſpecially to teach them to write; we may Engliſh them Scriveners. This office was appropriated to the Tribe of *Simeon*. In this ſenſe we read not of *Scribes* in the Scripture, although the ground of their firſt inſtitution hath been taken thence, namely, from thoſe words which *Jacob* uſed unto *Simeon* and *Levi*; I will divide them in *Jacob*, and ſcatter them in *Iſrael*, *Gen.* 49. 7. So that as *Levi* had no portion, but lived diſperſed among the other Tribes, by the benefit of the Altar : (*k*) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived ſcattered among the other tribes, getting their maintenance by teaching and ſchooling little children : Whether this office of teaching children was appropriated

k *Solom. Jarchi. Gen* 49. *Vide Ambroſ. Tom.* 4. *cap.* 2. *& Targum Hieroſol.*

priated to them, I leave to the inquiry of others; certain I am that the *Simeonites* had their own inheritance by lot, *Josh.* 19. 1. And the prophecy concerning their being ſcattered is thought to have been accompliſhed in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh.* 19. 9. Furthermore it is certain, that if not all Scriveners, yet thoſe publick Notaries, who were imployed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is alluſion, *Pſal.* 45. 1. My tongue is as the *pen* of a ſwift *Writer*, or *ready Scribe*. Out of the body of theſe I conceive certain choice men to have been elected for publick imployments; ſome to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέως, the Kings Scribes, 2 *Kin.* 12. 10. Such were *Sheia*, 2 *Sam.* 20. 25. And *Shaphan*, 2 *Kin.* 22. 3. Others to attend the publick Courts and Conſiſtories: they much reſembled our *Clarks of Aſſizes*, theſe were termed, γραμματεῖς λαοῦ the *Scribes of the people*, *Mat.* 2. 4. *It.* 1. *Mac.* 5. 42.

The ſecond ſort of *Scribes* belonged to the *Clergy*; they were Expoſitors of the Law, and thence are they called γραμματεῖς τῷ νόμῳ νομικοὶ, & νομοδιδάσκαλοι, *Scribes of the Law*, *Eſra.* 7. 9. *Expounders of the* Law *Luk.* 7. 30. and *Doctors of the* Law, *Luk.* 5. 17. Their Office was to write, read, and expound the Law of *Moſes* to the people. The name was a name of *Office*, not of *Sect*. Of this ſort was *Eſdras*, *Eſra* 7. 6. who though he were a *Levite*, yet (*1*) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like eſteem among the *Hebrews* as the *Magi* were among the *Chaldeans*; the *Quindecemviri* among the *Romans*, for expounding *Sybilla's Oracles*: Or the *Canoniſts* in the *Church of Rome*. The word סופרים *Sopherim*, tranſlated *Scribes*

(*1*) *Druſ. de tribus ſectis, l. 2. c. 12. ex Chald. Paraphraſt.*

ſignifieth *Numberers*, or *Computers*, and is applyed to the *Maſorites*, becauſe they ſpent their time in reckoning, and numbring, not onely the verſes, but the words alſo, and letters of each Book throughout the *Bible*; which, as it is an argument of their induſtry, (*m*) ſo likewiſe of *Gods* providence, in the preſervation of his truth inviolable. As the *Wiſe men* in their Preaching preſſed Traditions; ſo the *Scribes* clave to the written word, whence they were (*n*) termed *Textmen*, or *Maſters of the Text*. And to this purpoſe it is worth our obſerving, that whereas both the Scribes and the Phariſees ſought to faſten accuſations upon our Saviour, *Mat.9.* The Scribes accuſed him of blaſphemy, *v.* 3. The Phariſees of eating with Publicans and ſinners, *v.*11. The Scribes accuſation was a breach of the Law; the Phariſees a breach of Traditions.

m *Auguſtin. in Pſal.*40.

n *Druſius de trib. ſectis l.*2. *cap.*13.

3. The *Diſputer* (*o*) He inſiſted upon *Allegories*, and ſearched out myſtical interpretations of the Text. Hence himſelf was termed *Durſchan*, and his expoſition, or Homily, *Midraſch*; and their School, *Beth Hammidraſch:* They were counted the profoundeſt Interpreters, whence that of the *Pſalmiſt*, *Pſal.* 84. 7. *They go from ſtrength to ſtrength*, (*p*) is interpreted, *from their Temple to their* Beth-Hammidraſch, from an inferiour to an higher School. Hereby we ſee the difference between thoſe three ſorts of Predicants mentioned by Saint *Paul*. The *Wiſe men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literal interpretation, and the *Diſputers* teachers of *Allegories* and *Myſteries*; which fabulous expoſitions, becauſe they breed queſtions and diſputations ζητήσεις παραχυσι, 1 *Tim.*4. Hence is it, that ſuch an expoſitor is termed συζητητὴς, A *Diſputer*. Theſe three ſorts of Preachers, which S. *Paul* termeth, the *Wiſeman*, the *Scribe* and the *Diſputer*, 1 *Cor.*1.20 are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, דרשן *Darſchan*.

o *Vide Thisbit. in* דרש

p *Targum, Pſ.* 84.7.

CHAP.

CHAP. VII.

Of their Title Rabbi.

ABout the time of our Saviour Christ his Nativity, Titles began to be multiplied; and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as πολυμαθέσ, that is, a *Master*, or *Doctor* eminently gifted with variety of Knowledge. Concerning these titles, they write thus, (*a*) that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent then *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Scholar was termed תלמיד, *Talmid*, a *Disciple*, in respect of his Learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one *chosen*, or *elected* in respect of his *election*, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate* חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed סמכה, *vel* סמיכות, *Semicah*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and *put thine hand upon him*, *Numb.* 27. 18. At which time he that imposed hands on him, used (*b*) this form of words, *I associate thee, and be thou associated.* After this when he was worthy to teach others, then was he called *Rabbi*, and whereas in his minority, his own

a *Aruch in voce* אבי

b סומך חהי ה אני אוחך סמוך *i. deest Scaliger interprete: Ego tibi impono manum & manus tibi imposita esto. Tribar. c. 5. p. 264. vide etiam Cunaum de Rep. Heb. 1. cap. 12.*

name being ſuppreſſed, he was called onely by his *Fathers name, the ſon of N.* When he was made *Graduate* by *impoſition of hands*, then was he called by his *own name, N. the ſon of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* perfixed, after this manner; *Rabbi N. the ſon of N.* For example, *Maimonides*; at firſt was termed onely *Ben Maimon*, the ſon of *Maimon*; after his degree, then was he called by his own name, added to his fathers, *Moſes Ben Maimon, Moſes the ſon of Maimon*: at laſt being licenced to teach, then was he called רמבם *Rambam*, which abbreviature conſiſting of Capital Letters, ſignifieth, *Rabbi Moſes Ben Maimon, Rabbi Moſes the ſon of Maimon*. So *Rabbi Levi*, the ſon of *Gerſom*, in his minority was called *the ſon of Gerſom*, afterward *Levi the ſon of Gerſom* at laſt, רלבג *Ralbag*, *Rabbi Levi the ſon of Gerſom*. This diſtinction of *Scholars, Companions*, & *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, (*c*) *I learned much of my Rabbies, or Maſters, more of my companions, moſt of all of my Scholars*. That every *Rabbi* had Diſciples, and that his own Diſciples, and other well-wiſhers ſtiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Chriſt* and ſaid, *God ſave thee Rabbi*, Mat. 26.49. In like manner *Johns Diſciples* came and ſaluted *John* by the name of *Rabbi*, *John* 3. 26. and *Chriſt* by the name of *Rabbi*, *John* 1.38. But whether there was ſuch a formal impoſition of hands then in uſe, I much doubt. The manner of their meetings, when Diſputations were had in their Synagogues, or other Schools, was (*d*) thus. The chief *Rabbies* ſate in reſerved Chairs; theſe are thoſe chief ſeats of the Synagogues, which the Scribes and Phariſes ſo affected, Mat. 23.6. Their *Companions* ſate upon Benches or lower Forms; their Scholars on the ground at the feet of their Teachers. Saint *Paul* was brought

c *Vide* P. Fagium in Scholiis ſuis ad cap. 4. *Pirke Aboth.*

d *Philo Jud. Quod omnis probus*, p. 679.

brought up at the feet of *Gamaliel*, *Act.* 22. 2. And *Mary* ſate at *Jeſus feet*, and heard his word, *Luk.* 10. 39. The poſiture of their body differed according to their degrees. The (*e*) *Rabbi* is deſcribed to be יושב *Joſcheb*, one that *ſitteth*: the *Companion*, מושת *Muteth*, the word ſignifieth a kind of leaning upon a bed or bench, ones head lying in the others boſome, in manner of the ancient ſitting at table; and it was a deportment of the body, inferiour to that of (*f*) *ſitting*: The Scholar was termed מתאבק *Mithabek*, one that doth lie along in the duſt, and this was a token of the Scholars humility, thus humbling and ſubjecting himſelf even to the feet of his Maſters: (*g*) This ſame cuſtom it is thought, Saint *Paul* laboured to bring into the Chriſtian Church, 1 *Cor.* 14. Their Scholars were not all of equal capacity, whence (*h*) the ſaid, ſome had *conditionem ſpongiæ*, others *clepſydræ*, others *ſacci fæcinacei*, and others *cribri*. Some reſembled the *Sponge*, and ſuck'd in all that they heard without judgment; others the *Hour-Glaſs*, they took in at one ear, and let out at the other; others the *Wineſack*, through which Wine is ſo drained from the dregs, that only the dregs remain behind: Laſtly, others the *Rying-ſieve*, which in winnowing lets out the courſer ſeed, and keepeth in the corn.

e *Scaliger in Tribæreſ. cap.* 5. *Ex. c* 1. *Beracoth.*

f *Pirke Aboth. cap.* 4.

g *Ambroſ.* 1 *Cor.* 14.

h *Pirke Aboth. cap.* 5.

CHAP. VIII.

Of their Nazarites and Rechabites.

THere are two ſorts of *Votaries* mentioned in the Old *Teſtament*; *Rechabites*, *Jerem.* 35. and *Nazarites*, *Numb.* 6. I find ſcarce any thing warrantable concerning theſe two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I

refer

refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נזר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Naziræatum dierum*, this, *Naziræatum seculi*: of that sort was *Paul*, and those four with him, *Acts* 21.24. Of this sort was *Sampson Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture*, but the (*a*) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.6.5. Domino sanctus*, יהיה *erit*; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נצר *Natsar*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*; where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, Mat.2.23. and those that embraced his Doctrine, *Nazarites*, *Acts* 24.5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned *Jewish ceremonies* with *Heathenish* Rites: so (*b*) they joyned together *Christ* and *Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts* 15.2. Then came down certain from *Judæa*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved.* These Hereticks were called *Nazarites*, either of malice by the *Jewes*,

a *Sheindler. in Pentaglot.*

b *Hieronym. Isai. 8. Idem. refert Epiphanius. l. 1. Tom 2. hær. 29.*

to

to bring the greater diſgrace upon *Chriſtian* religion; or elſe becauſe at firſt they were true, though weak *Nazarites*, that is, *Chriſtians* miſ-led by *Peters Judaizing* at *Antioch*, *Gal.* 2. 11. And hence it is (*c*) that the *Church* at *Antioch*, in deteſtation of this new-bred hereſie, faſtened upon them by the name of *Nazarites*, forſook that name, and called themſelves *Chriſtians*, *Acts* 11. 26. *Symmachus*, that famous Interpreter of the *Old Teſtament*, was a ſtrong Defender of this hereſie, and (*d*) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon (*e*) three times every day, at *morning*, *noon-tide*, and *evening*, they cloſed their Prayers with a ſolemn execration, *Maledic Domine Nazaræis*. Laſtly, another ſort of *Nazarites* there were, ſo termed from נסר *Nazar*, ſignifying to *aboliſh* or *cut off*; (*f*) becauſe they did *aboliſh* and *cut off* the five books of *Moſes*, rejecting them as not *Canonical*.

c *Franciſc. Jun. paral. lib. 1. 8.*

d *Auguſt. l. 19. contra Fauſtum Manichæum. c. 4.*

e *Epiphan. l. 1. Tom. 2. hæreſ. 29.*

f *Epiphan. l. 1. T. m. 1. hæreſ. 18.*

CHAP. IX.

Of the Aſſideans.

IT is much controverted, whether the *Aſſideans* were *Phariſees* or *Eſſenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thruſt in my head among the heads of thoſe wiſe men; I conceive of the *Aſſideans* thus: Before their captivity in *Babylon*, we ſhall find the word חסידים *Chaſidim*, (tranſlated *Aſſidæi*, *Aſſideans*) to ſignifie the ſame as, צדיקים *Tſaddikim*, *Juſt*, or *good men*: both were uſed promiſcuouſly, the one for the other, and both ſtood in oppoſition to the רשעים *Reſchagnim*, that is, *ungodly* or *wicked men*. At this time the

whole body of the *Jews* were diſtinguiſhed into two ſorts, *Chaſidim*, and *Reſchagnim*, *good*, and *bad*.

Afrer their captivity, the *Chaſidim* began to be diſtinguiſhed from the *Tſadikim*. (*a*) The *Tſadikim* gave themſelves to the ſtudy of the Scripture. The *Chaſidim* ſtudied how to *add unto the Scripture*. (*b*) Secondly, The *Tſadikim* would conform to whatſoever the Law required. The *Chaſidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of ſacrifices, the relief of the poor, *&c.* they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that thoſe were *Chaſidim* who would ſay, *What is mine, is thine; and what is thine, is thy own*: thoſe *Reſchagnim*, which would ſay, *What is thine is mine; and what is mine, is my own*. And it is probable, that the middle ſort mentioned in the ſame place, who would ſay, *what is mine, is mine; what is thine, is thine own*, were the very *Tſadikim*.

a D. Kimchi. Pſal. 103. 17.

b Pirke Abothi c. 5.

At this time the body of the *Jews* were diſtinguiſhed into three ſorts, in reſpect of holineſs. Firſt, *Reſchagnim*, ἀσεβεῖς, *Wicked* and *ungodly men*. Secondly, *Tſadikim*, δίκαιοι, *Juſt* and *righteous men*. Thirdly, *Chaſidim*, who are ſometimes tranſlated ὅσιοι, *Holy men*, and that for the moſt part: (*c*) but ſometimes alſo ἀγαθοὶ, *Goodmen*: Theſe of all others were beſt reputed, and beloved of the people. The Apoſtle ſhewing the great love of Chriſt, dying for us, amplifieth it by alluſion unto this diſtinction of the people: Chriſt died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* ſome would even dare to die, *Rom.* 5. 6, 7. The gradation ſtandeth thus; Some peradveuture would die, for one of the *Chaſidim*, a *good man*: ſcarcely any, for one of

c. Aſſidæi, de quibus agitur 1 Machab. 7. 13. vocantur à Joſepho. lib 12. cap. 16. ἀγαθοὶ καὶ ὅσιοι τῷ ὄντι.

of *Tſadikim*, a *juſt*, or *righteous man*; for the *Reſchagnim*, or *ungodly*, none would die: Yet Chriſt dyed for us *ungodly*, being ſinners, and his enemies.

Now as long as theſe Works of ſupererogation remained arbitrary, and indifferent, not required as neceſſary, though preferred before the ſimple obedience to the Law; ſo long the heat of contention was not great enough to breed Sects and Hereſies: But when once the Precepts and Rules of ſupererogation were digeſted into *Canons*, and urged with an opinion of neceſſity; then from the *Chaſidim* iſſued the brood of *Phariſees*; (*d*) and alſo from them (as it is probably thought) the Hereſie of the *Eſſenes*, both obtruding unwritten Traditions upon the People, as ſimply neceſſary, and as a more perfect rule of ſanctity than the Scripture. At this time the *Tſadikim* in heat of oppoſition rejected not only Traditions, but all Scripture, except only the five books of *Moſes*; for which reaſon they were called *Karaim*. (*e*) Some are of opinion, they rejected only *traditions*, and embraced all the books of Scripture: Which opinion ſoever we follow; they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, becauſe they adhered to Scripture alone, withſtanding and gain-ſaying *Traditions* with all their might. And if we follow the latter, then all this while the *Karaim* were far from Hereſie: but in proceſs of time, when from *Sadock*, and *Baithus*, theſe *Karaim* learned to deny all future rewards for good works, or puniſhment for evil, or reſurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their firſt Author *Sadok*. The time of each Hereſies firſt beginning, ſhall be more exactly declared in their ſeveral Chapters.

d *Joſeph. Scalig. Tithareſ. c. 22.*

e *Joſeph. Scalig. ib.*

CHAP. X.

Of the Phariſees.

THere are (*a*) three Opinions concerning the *Etymology* of the name *Phariſee*. The firſt are thoſe which derive it from פרש *Paraſh*, *Expandere*, *Explicare*; either from the enlarging and laying open their Phylacteries, or from their *open performance* of good works in publick view of the People, as being ambitious of mans praiſe. Secondly, from פרש *Paraſch*, *Exponere*, *Explanare*; becauſe they were of chief repute; and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed (*b*) *Peruſchim*, *quia Poreſchim*, *Phariſees*, becauſe they were *Expounders* of the Law. Thirdly, others derive the name from the ſame Verb, but in the conjugation *Piel*, where it ſignifieth *dividere*, *ſeparare*, to *ſeparate*. (*c*) In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *Engliſh* them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars *unto which*, partly in thoſe *from which* they *ſeparated*.

a *Quartam etymologiam (cujus fundus & autor putatur Hieronymus, Præfat. in Amos) refellit Scriptura Hebraica; ſi enim Phariſæus diceretur a verbo* פרש *Dividere, ſcriberentur Phariſæi* פרוצים *non* פרושים

b *Gerionides. c. 220.*

c *Suidas.*

Firſt, They *ſeparated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In alluſion unto this, the *Apoſtle* is (*d*) thought to have ſtiled himſelf, *Rom.* 1. 11. ἀφωρισμένον εἰς εὐαγγέλιον, *Separated unto the Goſpel*: when he was called from being a *Phariſee*, to be a *Preacher of the Goſpel*; and now not *ſeparated unto the Law*, but to the *Goſpel*.

d *Druſius de trib. ſectis, l. 2. c. 2.*

Secondly, They *ſeparated* themſelvs, or at leaſt pretended a (*e*) *ſeparation to an extraordinary ſanctity of life*

e *Suidas.*

life above other men. God, I thank thee, that I am *not as other men are*, Extortioners, Unjuſt, Adulterers *&c. Luke* 18. 11.

The particulars, *from which they ſeparated themſelves*, were theſe.

Firſt, *From commerce with other people*, as afterward will appear in their Traditions: whence they called the common people, by reaſon of their ignorance, עם הארץ *populum terræ*, the *people of the earth.* In the Goſpel of Saint *John* 7. 49. they are called ὄχλος. *This people* who knoweth not the Law are curſed.

Secondly, *From the* (f) *apparel and habit of other men:* for they uſed particular kinds of Habits, whereby they would be diſtinguiſhed from the vulgar. Hence proceeded that common ſpeech, *Veſtes populi terræ, conculcatio ſunt* Phariſæorum.

f R. David. Sophon. 18.

Thirdly, *From the* (g) *cuſtoms and manners of the world.* This hereſie of the Phariſees ſeemeth to have had its firſt beginning in *Antigonus Sochæus.* He being a Phariſee, ſucceeded *Simon the Juſt*; who was Coetanean with *Alexander* the Great: he lived three hundred years before the birth of Chriſt.

g Thisbites.

The Phariſees were (h) not tied to any particular Tribe or Family, but indifferently they might be of any; S. Paul was a *Benjaminite*; (i) *Hyrcanus* was a *Levite.* Each Sect had its *Dogmata*, his proper *Aphoriſms*, *Conſtitutions*, or *Canons*: ſo the Phariſees had theirs. My purpoſe is, both concerning theſe and the other Sects, to note onely thoſe *Canons*, or *Aphoriſms*, wherein chiefly they were heretical, and one differing from the other.

h Chryſ. Mat. 15.

i Flavius Joſ. lib. 13. c. 18.

Firſt, The Phariſees (k) aſcribed *ſome things* to *Fate*, or *Deſtiny*, and *ſome things* to mans *Free-will.*

k Joſeph. li. 13. c. 9.

Secondly, They confeſſed that there were *Angels*, and *Spirits*, *Acts* 23. 8.

Thirdly, Concerning the reſurrection of the dead, they acknowledged it, and (*l*) taught that the ſouls of evil men deceaſed, preſently departed into everlaſting puniſhment; but the ſouls, they ſay, of good men, paſſed by a kind of Pythagorean μετεμψύχωσις into other good mens bodies. Hence it is (*m*) thought that the different opinions concerning our Saviour did ariſe; Some ſaying that he was *John Baptiſt*; others, *Elias*; others, *Jeremias*, *Matth.* 16. 14. As if Chriſt his body had been animated by the ſoul either of *John*, *Elias*, or *Jeremias*.

l *Joſeph de bello Judaic. l. 2. cap. 12.*

m *Serar. Trihæreſ. l. 2 c. 3. It. Druſ. in prater.*

Fourthly, They did ſtifly maintain the Traditions of their *Elders*. For the better underſtanding what their *Traditions* were, we muſt know that the *Jews* ſay the Law was (*n*) *twofold*, one committed to writing, which they called תורה שבכתב *Thorah ſchebitchtah*, *The written Law*; the other delivered by tradition, termed by them, תורה בעל פה *Thorah begnalpe*. They ſay both were delivered by *God* unto *Moſes* upon Mount *Sanai*, the latter as an expoſition of the former, which *Moſes* afterward delivered by mouth to *Joſhua*, *Joſhua to the Elders*, *the Elders to the Prophets*, *the Prophets to thoſe of the great Synagogue*, from whom ſucceſſively it deſcended to after-ages. Theſe Traditions were one of the chief Controverſies between the *Phariſees*, and the *Sadduces*. (*o*) The *Phariſees* ſaid, *Let us maintain the Law which our fore fathers have delivered into our hands*, *expounded by the mouth of the wiſe men*, *who expounded it by tradition*. And lo, the *Sadduces* ſaid, *Let us not believe or hearken to any tradition or expoſition*, *but unto the Law of* Moſes *alone*. The Traditions which they chiefly urged, were theſe;

n *Moſes Kotſen. in præf. lib. præcept.*

o *Gorionides, c. 29.*

1. *They would not eat until they waſhed their hands*, Why do thy Diſciples tranſgreſs the Tradition of

the *Elders?* for they waſh not their hands when they eat bread, *Mat.*15.2. This waſhing is ſaid to have bin done πυξμῇ *Mar.*7. 3. that is, *often*, as ſome tranſlate the word, taking πυξμῇ in this place, to ſignifie the ſame as πυχνα in *Homer frequenter*. Others tranſlate the word *accurate*, *diligenter*, intimating the great care and diligence they uſed in waſhing: with this the (*p*) *Syriack* Texth agreeth. (*q*) Others think that there is, in the phraſe, alluſion unto that rite or manner of waſhing in uſe among the *Jews*, termed by them נטילת ידים *Netilath iadaim*, the *lifting up of their hands*. The *Greek* word πυξμὴ is thought to expreſs this rite. becauſe in this kind of waſhing, *They uſed to joyned the tops of the fingers of each hand together with the thumb*, ſo that each hand did after a ſort reſemble τὴν πυξμὴν i. a *fiſt*. This Ceremony was thus performed: Firſt, they waſhed their hands clean. Secondly, they compoſed them into the fore-mentioned form. Thirdly, they lifted them up, ſo that the water ran down to the very elbows. Laſtly, they let down their hands again, ſo that the water ran from off their hands upon the earth. (*r*) And that there might be ſtore of water running up and down, they poured freſh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of waſhing *Theophylact* ſeemeth to have reference, when he ſaith, that the *Phariſees* did (*s*) *cubitaliter lavare*, *waſh up to their elbows*. Laſtly, others (*t*) interpret πυξμὴ, to be the fiſt, or hand cloſed, & the manner of waſhing thereby denoted to be *by rubbing one hand cloſed in the plain or hollow of the other*. All imply a diligent and accurate care in waſhing: the ceremonious waſhing by lifting up the hands, and hanging them down, beſt expreſſeth the ſuper-

h כטילאיתח קד σπεδῆς. *Luke* 1. 39.

q *Joſeph. Scaliger. Tribar. c.* 7.

r *Munſter. in Deut* 8.

s *Theophylact. in Marc.*7.3.

t *Beza in majoribus ſuis annotationibus. Marc.*7.3.

ſuperſtition, which only was aimed at in the reproof, though all the ſorts of waſhing, to the *Phariſee* were ſuperſtitious, becauſe they made it not a matter of outward *decency* and *civility*, but of *religion*, to eat with waſht or unwaſht hands, urging ſuch a neceſſity hereof, (*n*) that in caſe a man may come to ſome water, but not enough both to waſh and to drink, he ſhould rather chuſe to waſh than to drink, though he die with thirſt. And it was deemed amongſt them as great a ſin to eat with unwaſht hands, as to commit fornication. This Tradition of waſhing hands, though it were chiefly urged by the *Phariſees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

n *Druſius, præterit. Mat. 15 in addend. & Buxtorf. Synag. Judaic. c. 6. p. 93. ex Talmud.*

We may obſerve three ſorts of waſhing of hands in uſe among the *Jews*. 1. *Phariſaical* and *ſuperſtitious*, this was reproved. 2. *Ordinary*, for outward *decency*; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in caſe of murder, *Deut.* 21. 6. It was practiſed by *Pilate*, *Matth.* 37. 24. and alluded unto by *David*, I will *waſh my hands in innocency*, ſo will I compaſs thine altar, *Pſal.* 26. 6.

2. *When they came from the Market they waſht*, *Mar.* 7. 4. The reaſon thereof was, becauſe they there having to do with divers ſorts of people, unaware; they might be polluted. The word uſed by Saint *Mark*, is, βαπτίσωνται, *they baptized themſelves*: implying the *waſhing of their whole body*. And it ſeemeth that thoſe *Phariſees* who were more zealous than others, did thus *waſh* themſelves alwayes before dinner. The *Phariſee* marvelled that *Chriſt* had not firſt waſhed himſelf before dinner, *Luke* 11. 38. Unto this kind of ſuperſtition St. *Peter* is thought to have inclined, when he ſaid, *Lord, not my feet only, but alſo my hands, and*

and my head, John 13. 9. Thus finding his modeſty diſliked, when he refuſed to have his feet waſh'd by his *Lord* and *Maſter*; now he leapeth into the other extream, as if he had ſaid, Not *my feet only, but my whole body.* Hence proceeded that Sect of the *Hemerobaptiſtæ*, i.e. *Daily baptiſts*, ſo called (x) becauſe they did *every day thus waſh themſelves.*

x *Epith. l.* 2. *Tom.* 1. *c.* 17.

3. *They waſh'd their cups, and pots, and brazen veſſelves, and tables*, Mark 7. 4.

4. *They held it unlawful to eat with ſinners*, Mat. 9. 11. yea, they judged it a kind of pollution to be touched by them, *Luke* 7. 39. If this man were a *Prophet*, he would ſurely have known who, and what manner of woman this is which toucheth him, for ſhe is a ſinner. Of ſuch a people the *Prophet* ſpeaketh: They ſaid, ſtand a part, come not near to me, or (as the words may be rendred) (y) *Touch me not*, for I am holier than thou, *Eſay* 65. 5. (z) The like practice was in uſe among the *Samaritanes*, who if they met any ſtranger, they cryed out, μη προσθαισον, *Ne attingas, Touch not.*

y אל תגשני *Ne attingas me.*
z *Scalig. de emend. temp. lib.* 7. *Idem refert. Epiphan. lib.* 1. *Tom.* 1. *cap.* 13. a *Theophylact. in Luke* 18. 12. *It. Epiph. hær.* 16.

5. *They faſted twice in the week, Luke* 18. 12. (a) Namely, *Mundays* and *Thurſdays.* (b) Becauſe *Moſes* (as they ſay) went up into the Mount *Sinai* on a *Thurſday*, and came down on a *Munday.*

b *Druſius in Luc.* 18. 13.

6. *They made broad their Phylacteries, and inlarged the borders of their garments, Matth.* 23. 5. Here three things are worthy our conſideration. Firſt, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. (c) *Epiphanus* interpreteth theſe *Phylacteries* to be πλαστὰ σήμαλα πορφύρας, *purple ſtuds, or flouriſhes, woven in their garments*: as if *Epiphanius* had conceived the *Phariſees* garment to be like that which the *Roman Sena-*

c *Epiph lib.* 1. *Tom.* 1. *cap.* 15.

tors were wont to wear, termed, by reaſon of thoſe *broad-ſtuds* and *works* woven in it, *Laticlavium*: but ſeeing that theſe *Phylacteries* were additaments and ornaments, whereof there were (*e*) two ſorts; the one tied to their *Fore-heads*, the other to their *Left-hands*; hence it followeth, that by theſe *Phylacteries* could not be meant whole garments, or any embоſments, or flouriſhings woven in the cloth. Generally they are thought to be ſchedules or ſcroles of parchments, whereof, as I noted, there were two ſorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the head, faſtned upon the Left-arm above the Elbow on the inſide, that it might be near the heart.* Both theſe ſorts were worn, not by the *Phariſees* only, (*f*) but by the *Sadduces* alſo, but with this difference; The *Phariſees*, haply for greater oſtentation, wore their Hand-*Phylacteries above their Elbows:* the *Sadduces on the palms of their Hands.* (g) Nay, all the *Jews* wore them, our *Saviour Chriſt* not excepted. The command was general, *Exod.* 13.9. It ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

In theſe Parchments they wrote (*h*) only the *Decalogue*, or Ten Commandments, in the opinion of *Chryſoſtome* and *Hierome*: but generally, and upon better grounds, it is thought they wrote theſe four ſections of the Law.

1. The firſt began, Sanctifie unto me all the firſt-born, *&c. Exod.* 13.2. to the end of the 10 *verſe.*
2. The ſecond began; And it ſhall be when the Lord

e *Moſes Kot. præcept. affirm.* 22.

f *Maimon. in Tephillim. c.* 4. *ſect.* 3.

g *Scal. Triharef. p.* 258.

h *Chryſoſt. & Hieronym. in Mat.* 23.

Lord ſhall bring thee, *&c. Exod.*13.11. to the end of the 16. *verſe.*

3. The third began, Hear O Iſrael, *Deut.*6.4. and continued to the end of the ninth *verſe.*

4. The fourth began, And it ſhall come to paſs; if you ſhall hearken diligently, &c. *Deut.*11.13. to the end of the one and twentieth *verſe.*

Theſe four Sections written in ſcrols of Parchment, and folded up, they faſtned to their *fore-heads* and their *left-arms*: thoſe that were for the *fore-head*, they wrote in four diſtinct pieces of parchment (*i*) eſpecially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one ſkin, in which there was the proportion of four houſes or receptacles, and not into four ſkins: every receptacle was diſtinct by it ſelf; and thoſe that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a ſkin that had but one receptacle, (*k*) In time of perſecution when they could not openly wear theſe *Phylacteries*, then did they tye about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

i *Moſes Kotſen. fol.*104. *col.*3.

k *Munſter de præcept. affirm.*

Touching the name *Moſes* calleth them תטפות *Mitaphoth*, which word hath almoſt as many *Etymologies*, as Interpreters; the moſt probable in my opinion, is, that they ſhould be ſo called *per Antiphraſin*, from טפ *Incedere, to go* or *move*, becauſe they were *immoveable*: Hence the *Septuagint* tranſlate them, ἀσάλευτα *Immoveable ornaments.* The Rabbins call them *Tephillim*, *Prayer ornaments*: (*l*) others call them *Pittacia*, & *Pittaciola*, from πιττάκιον, which ſignifieth a piece or

l *Hieronym. in Mat.*23.

parcel of Cloth. In the Goſpel they are called φυλακτήρια, *Phylacteries*, from φυλάττω, to *conſerve* or *keep*. Firſt, becauſe by the uſe of them, the *Law* was *kept* and *preſerved* in memory. Secondly, becauſe the *Phariſees* ſuperſtitiouſly conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks themſelves might be *preſerved from dangers*. The word φυλακτήριον ſignifieth a Spell; and *Hierome* teſtifieth, that the *Phariſees* had a ſuch a conceit of theſe ornaments: In which place he compareth the *Phariſees* with certain ſuperſtitious women of his time, who carried up and down, upon the like ground, *pervula evangelia, & crucis ligna*, ſhort ſentences out of the Goſpel, and the reliques of the Croſs. The ſame ſuperſtition hath prevailed with many of latter times, who for the ſame purpoſe hang the beginning of (*m*) Saint *John*'s *Goſpel* about their necks. And in the year of our *Lord* 692. certain Sorcerers were condemned for the like kind of *Magick*, by the name of (*n*) φυλακτήριοι, that is, *Phylacterians*.

m *Scalig. Trihær. cap.* 7.

n *Concil. quinti Sexti, Canon* 61.

Thus much of their *Phylacteries*: In the ſame verſe is reproved the *inlarging of their borders*. (*o*) That which we read borders in the *Goſpel*, is called, *Num.* 15.38, ציצות *Tſitſith*, *Fringes*: *and* גדילים *Gedelim*, *Deut.* 22. 10. which word we likewiſe tranſlate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Chriſt* himſelf did wear them, *Luk.* 8. 44. The latter Hebrew word ſignifieth a *large Fringe*, which agravateth the ſuperſtition of the *Phariſees*, in making their Fringes *larger*, when the Law had allowed them *large*. This literal expoſition I take to be moſt aggreeable with the *Text*, though to *inlarge* in (*p*) *Greek* and *Latine* ſometimes,

o *Vide* D. *Kimchi. Radic.*

p Τὸ μεγαλύνεσθαι, *apud Euripidem in Bacchis, valet, Magnifico jactare, Efferre. Magnificare apud Varonem & Plinium eadem ſignificatione uſurpatur, Theodor. Beza in Mat.* 23.

times, ſignifieth to *boaſt, vaunt, or brag of a thing*; and in this ſenſe it may very well fit a *Phariſee*. The reaſon of this command was, to put them in mind of the Commandments, *Numb.* 15. And for the furtherance of this duty, (*q*) they uſed ſharp thorns in their Fringes, that by the often pricking of the Thorn, whether they walked or ſate ſtill, they might be the more mindful of the Commandments.

(*q*) *Hieron. in Mat.* 23.

There were (*r*) ſeven ſorts of *Phariſees*. 1. *Phariſæus Sichemita*, He turned *Phariſee* for gain, as the *Sichemites* ſuffered themſelves to be circumciſed.

(*r*) *Talmud. tract. Sota cap.* 3.

2. *Phariſæus truncatus*, ſo called, as if he had no feet, becauſe he would ſcarce liſt them from the ground when he walked, to cauſe the greater opinion of his meditation.

3. *Phariſæus inpingens*. He would ſhut his eyes when he walked abroad, to avoid the ſight of Women, in ſo much that he often daſh'd his head againſt the walls, that the blood guſh'd out.

4. *Phariſæus, Quid debeo facere, & faciam illud*. He was wont to ſay, *What ought I to do? and I will do it*. Of this ſort ſeemeth the man in the *Goſpel* to have been, who came unto *Chriſt*, ſaying, *Good Maſter, what ſhall I do? &c.* and at laſt replyed, *All theſe I have done from my youth upward*, Luke 18.

5. *Phariſæus mortarius*; ſo called becauſe he wore a hat in manner of a deep *Mortar*, ſuch as they uſe to bray ſpice in, in ſo much that he could not look upward, nor of either ſide; onely downward on the ground, and forward or forthright.

6. *Phariſæus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariſæus ex timore*; Such a one obeyed the Law for fear of puniſhment. He that conformed for fear

had reſpect chiefly to the *negative Commandements*; but he that conformed for love, eſpecially reſpected the *Affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which have ſhew of probability. (ſ) Some derive it from *Sedec*, *Juſtitia*; as if they had been *Juſtitiaries*, ſuch as would juſtifie themſelves before *Gods* Tribunal. (*t*) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the firſt Author of the hereſie; ſo that the *Sadduces* were ſo called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatiſts* from *Donatus*, &c.

ſ *Epiphan. l. 1. cap. 14.*

t Ἀπὸ αἱρεσιάρχου Σαδδὰκ ὀνομάζεται. *Theophylact.*

This *Sadoc* lived under *Antigonus Sochæus*, who ſucceeded *Simeon* the *Juſt*. He was *Antigonus* his ſcholar, and by him brought up in the Doctrine of the *Phariſees*, but afterwards fell from him, and broacht the hereſie of the *Sadduces*; which hereſie, becauſe it had much affinity with that which the Heretique *Doſitheus* taught, hence are the *Sadduces* ſaid to (*u*) be a branch or ſkirt of the *Doſitheans*, though in truth *Doſitheus* lived not till (*x*) after *Chriſt*; and although theſe two hereſies did agree in many things; yet in a main point they differed. (*y*) *Doſitheus* believed the Reſurrection, the *Sadduces* denyed it; and by conſequence the *Doſitheans* believed all other points neceſſarily flowing from this.

u *Epiph. hæreſ. 14. It. Tertul. de præſcript. c. 5.*

x *Origen. contra Celſum. L. 2.*

y *Epiph hæreſ. 13.*

The occaſion of this hereſie was this. (*z*) When *Antigonus*

z *Aboth. cap. 1.*

gonus taught, that we must not serve God as servants serve their Masters, for hope of reward, his scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the *resurrection, the world to come, Angels, Spirits, &c.*

Their *Dogmata, Canons*, or *Constitutions*, were, 1. *They rejected* (a) *the Prophets, & all other Scripture save only the five boks of Moses.* Therefore our *Saviour* when he would confute their errour, concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod.* 3. 6. *I am the God of Abraham, the God of Isaac, and the God of Jacob*, Mat. 22. 32.

a *Joseph. Antiq. lib.* 13. *c.* 18.

2. *They rejected* (b) *all traditions.* Whence, As they were called מינין *Minæi*, i. *Heretiques*, in respect of the general opposition between them and *Pharisees.* First, because the *Pharisees* were in repute the only *Catholicks.* Secondly, because in their Doctrine, the *Pharisees* were much nearer the truth than the *Sadduces:* so in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were (c) termed קראים *Karaim, Biblers*, or *Scripturists.*

b *Elias de* שרש

c *Druſius de trib. ſect. c.* 8. *l.* 34. 130.

3. *They said there was no reward for good works, nor punishment for ill, in the world to come.* Hence Saint *Paul* perceiving that in the *Councel* the one part were *Sadduces*, the other *Pharisees*, he cried out, *Of the hope i. of the reward expected, and of the resurrection of the dead, I am called in question*, Act. 23. 6.

4. *They denied the resurrection of the body*, Act. 23. 8. Matth. 22. 23. Luke 20. 27.

5. *They said the souls of men are* (d) *annihilated at their death.*

d *Joseph. de bello Judaic. lib.* 2. *c.* 12.

6. *They denied Angels and spirits*, Act. 23. 8.

7. *They*

e Joseph. l. 13. c. 9.

7. *They wholly denied* (e) *Fate or Destiny, and ascribed all to mans Free-will.*

The *Samaritanes* and the *Sadduces* are of near affinity: but yet they differ. First (f) The *Samaritanes* *sacrificed* at the Temple built upon Mount *Gerizim*, but the *Sadduces* sacrificed at *Jerusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jews*, *John* 4. 9. yea, the mutual hatred between the *Samaritans* and the *Jews* was so great, that it was not lawful for the *Jews* to eat or drink with the *Samaritans*. How is it that thou being a *Jew*, askest drink of me which am a woman of *Samaria*, *Joh.* 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proselites* to the *Jewes*, so did the *Jews* hate the *Samaritanes*, that they would not suffer a *Samaritan* to be a *Prosylite*. This appeareth by that solemn (g) *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof: as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritanes*, was thus, *They assembled the whole Congregation into the* Temple *of the Lord, and they brought* 300 *Priests*, and 300 *Trumpets*, and 300 *books of the Law, and as many boys, and they sounded their* Trumpets *and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mystery of the name* Jehovah, *and in the Decalogue, & with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he which eateth of a Samaritans bread is as he who eateth swines flesh) and let no Samaritane be a Prosylite in Israel, and that they should have no part in the resurrection of the dead.* R. (h) *Gersom* forbade the breaking open of the Letters, under the penalty of this

f Epiphan. Tom. 1. l. 1. haref. 14. 1

g Drusius de tribu Isell. l. 2. cap 11. ex Ilamedenu.

h Buxtorf. Epist. Heb. p. 59.

this *Excommunication*. This proveth what formerly was ſaid; namely, that between the *Jews* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly converſed with the other *Jews*, even with the *Phariſees* themſelves; yea, both ſat together in the ſame *Council*, *Acts* 23.6. Now the *Samaritanes* and *Sadduces* agree. 1. *In the rejection of all the others traditions.* 2. *In the rejection of all other Scriptures, ſave only the five Books of* Moſes. 3. *In the denial of the Reſurrection, and the conſequences, as future puniſhments, and rewards according to mens works.* But the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of theſe agreements and diſagreements between them, read *Epiphanius*, *hæreſ.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their Religion obſervable. Firſt, the ſtrange Nations, tranſplanted by *Salmaneſar* into *Samaria*, when *Iſrael* was carried away captive into *Aſſyria*, worſhipped every one the *God of their own Countries*, 2 *King.* 17. Secondly, when they ſaw they were devoured by Lyons, becauſe they feared not the Lord, the *King* of *Aſſyria* ſent one of the *Prieſts* which was taken captive, to inſtruct them in the true worſhip of *God*: which manner of worſhip though they received, yet they would not lay aſide their former Idolatry, but made a mixture of Religions, worſhipping the living *God*, and their own dumb *Idols*. Thirdly, *Manaſſes*, brother to *Jaddus* the *High prieſt*, in *Jeruſalem*, being married to *Sanballat*, the *Horonite*'s Daughter, by reaſon of *Nehemiah*'s charge of putting away their ſtrange Wives, being driven to that exigent, that he muſt either put away his Wife, or forgo the hope of the *Prieſt-hood*; by

Sanballat's means he obtained leave from *Alexander* the Great, to build a *Temple* (*l*) upon Mount *Garizim*, one of the higheſt Mountains in *Samaria*, whither many other Apoſtated *Jews* fled, together with *Manaſſes* being made their *High-Prieſt*; and now the Sect of the *Samaritanes* (between whom and the *Jews* there was ſuch hatred) began, now all thoſe fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samaria* ſpeaketh *John* 4. 20. Our Fathers worſhipped in this *Mountain*, &c.

l *Joſeph. Antiq. lib.* 11. *cap.* 8.

By comparing the *Dogmata* of the *Phariſees*, with theſe of the *Sadduces*, we may perceive a manifeſt oppoſition between them; yet both theſe joyned againſt *Chriſt*, *Mark* 12.

This hereſie, though it were the greateſt amongſt the *Jews*, yet was it imbraced and maintained by ſome of the *High-Prieſts* themſelves: (*m*) *Joannes Hyrcanus* was a *Sadducee*, ſo were his ſons, *Ariſtobulus* and *Alexander*, (*n*) and likewiſe *Ananus* the younger; ſo that *Moſes* Chair was not amongſt them exempted from error, no nor hereſie.

m *Gorionides, cap.* 29.

n *Euſeb. hiſt. l.* 2. *c.* 23. *Ex Joſeph. Antiq. lib.* 20. *cap.* 8.

CHAP. XII.

Of the Eſſenes.

THe *Etymologies* of the names *Eſſæi*, or *Eſſeni*, i.e. *Eſſenes*, are divers, that which I prefer is from the *Syriaek* נדר *Aſa*, ſignifying θεραπεύειν to heal, or cure Diſeaſes. (*a*) Hence are the men ſo often termed, θεραπευταὶ and the women amongſt them, θεραπευτρίδες, that is, *Phyſicians*. For though

a *Joſeph. de bello Judaic. lib.* 2. *c.* 12. *p.* 785.

though they gave themſelves chiefly to the ſtudy of the *Bible*, yet withal they ſtudied *Phyſick*.

Of theſe *Eſſenes* there were two ſorts, ſome *Theoricks*, giving themſelves wholly to *ſpeculation*; others *Practicks*, laborious and painful in the daily exerciſe of thoſe *handy-crafts*, in which they were moſt skilful. Of the latter, *Philo* treateth in his book entituled, *Quod omnis vir probus*: Of the former, in the book following, entituled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinance*, or *Conſtitutions*, did ſymbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpoſe is, firſt to name *Pythagoras* his; and then to proceed on with the *Eſſenes*. They follow thus.

The (*b*) *Pythagoreans profeſſed a communion of goods: ſo the Eſſenes.* (*c*) *they had one common purſe or ſtock*, none richer, none poorer than other; out of this common treaſury, every one ſupplyed his own wants without leave, and adminiſtred to the neceſſities of others: only they might not relieve any of their kindred without leave from their Overſeers. They did not buy or ſell among themſelves, but each ſupplyed the others want, by a kind of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed Offices of ſervice mutually one to another; for maſterſhip and ſervice cannot ſtand with communion of goods: and ſervants are commonly injurious to the ſtate of their Maſters, according to that ſaying of *R. Gamaliel*, (*d*) *He that multiplyeth ſervants, multiplieth thieves.* When they travelled, beſides weapons for defence, they took nothing with them, for in whatſoever City or Village they

b *Aul Gell. l. 1 c. 10. Ir. Laer. in Pythag.* Κοινὰ τὰ φίλων εἶναι.

c *Joſeph. lib. 18. cap. 2.*

d מרבה עבדים מרבה גנבים *Marbe gnabadim. Marbe. gezel, Pirke. Aboth. cap. 1.*

came, they repaired to the Fraternity of the *Eſſenes*, and were there entertained as members of the ſame. And if we do attentively read *Joſephus*, we may obſerve that the *Eſſenes* of every City joyned themſelves into one *common Fraternity* or *Colledge*. Every Colledge had two ſorts of Officers: Firſt, *Treaſurers*, who looked to the common ſtock, provided their diet, appointed each his task, and other publick neceſſaries. Secondly, *Others, who entertained their ſtrangers.*

e Juſtin. lib. 20.
f Joſeph. de bello Judaic. lib. 2. c. 12.

2. *The Pythagoreans ſhunned* (e) *pleaſures.* (f) *So did the Eſſenes*: to this belongeth their avoiding of oyl, which, if any touched unawares, they wiped it off preſently.

g Suid. It. Ælian. de varia hiſt. l. 12. cap. 32.
h Joſeph. de bello Judaic. lib. 2. cap. 12.

3. *The Pythagoreans* (g) *garments were white*: (h) *So were the Eſſenes white alſo*, modeſt, not coſtly: when once they put one a ſuit, they never changed it till it was torn, or worn out.

i Laert. in vita Pythagoræ.
k Philo Judæus.

4. *The Pythagoreans forbade* (i) *Oaths.* (k) *So did the Eſſenes*; they thought him a noted lyar, who could not believed without an oath.

l Suidas, It. Laertius
m Joſeph de bello Judaic. lib. 2 cap. 12.

5. *The* Pythagoreans *had their* (l) *Elders in ſingular reſpect.* (m) *So had the Eſſenes. The body, or whole company of the Eſſenes*, were diſtinguiſht εἰς μοίρας τέτταρας into four *ranks*, or *orders*, according to their Seniority; and if haply any of the ſuperior ranks had touched any of the inferior, he thought himſelf polluted, as if he had touched an *Heathen.*

n Suidas.
o Philo de vita contemplativa.
p Laertius in vita Pythag.
q Joſeph Antiq lib 18. cap. 2.

6. *The* Pythagoreans *drank* (n) *water. So did the* (o) *Eſſenes only water*, wholly abſtaining from wine.

7. *The* Pythagoreans *uſed* (p) θυσίας ἀψύχους *inanimate Sacrifices. So did the* (q) *Eſſenes*: they ſent *gifts* to the Temple, and did not ſacrifice, but preferred the uſe of their *holy water* before *ſacrifice*, for which reaſon

reaſon the other *Jews* forbad them all acceſs unto the Temple.

8. *The Pythagoreans aſcribed* (r) *all things to fate or deſtiny. So did the* (s) *Eſſenes.* In this *Aphoriſm* all three Sects differed each from other. The *Phariſees* aſcribed ſome things to *Fate*, and other things to *Mans Free-will.* The *Eſſenes* aſcribed all to *Fate*, nothing to *mans free will.* The *Sadduces* wholly deny *Fate*, and aſcribed all things to the *free will of man.*

r *Suidas.*
s *Joſeph. Antiq. lib. 13. cap. 9.*

9. *The Pythagoreans the* (t) *firſt five years were not permitted to ſpeak in the School:* but were initiated *per quinquennale ſilentium*, (u) and not until then ſuffered to come into the preſence of, or ſight of *Pythagoras.* To this may be referred the *Eſſenes ſilence at Table* ſtraightly obſerved, ſo that *Decem ſimul ſedentibus, nemo loquitur invitis novem*; (x) *Druſius* renders it, that ten of them ſitting together, none of them ſpake without leave obtained of the nine. When any did ſpeak, it was not their cuſtome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or ſhaking their heads, and other ſuch like dumb ſigns and geſtures, to ſignifie their doubtings, diſliking, or approving the matter in hand. And to the time of ſilence amongſt the *Pythagoreans*, that it muſt be for five years, may be referred the initiation of the *Eſſenes*; for amongſt them none were preſently admitted into their *ſociety*, with full liberty, but they under went four years of tryal and probation. The firſt year they received *Dolabellum*, (y) *Perizoma*, *& veſtem albam*, a *ſpadle*, with which they digged a convenient place to eaſe Nature; a *pair of breeches*, which they uſed in bathing or waſhing themſelves; a *white garment*, which eſpecially that Sect affected. At this time they had

t *Quinquennale hoc ſilentium à Pythagora auditoribus ſuis indictum vocabant* ἐχεμυθίαν *à cohibendo ſermone.*
u *Laertius in Pythagor.*
x *Druſius de trib. ſect. l. 4.*
y *Joſeph. de bello Judaico lib. 2, cap. 12.*

their commons allowed them, but without, not in the common dining Hall. The ſecond year they admitted them to the *participation of holy matters*, and inſtructed them in the uſe of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to obſerve all the Rules and Ordinances of the *Eſſenes*. If any brake his oath, an hundred of them being aſſembled together, expelled him, upon which expulſion commonly followed death within a ſhort time; for none having once entred this Order, might receive alms or any meat from other; and themſelves would feed ſuch a one, only with diſtaſtful herbs, which waſted his body, and brought it very low: ſometimes they would re-admit ſuch a one being brought near unto death; but commonly they ſuffered him to die in that miſery.

z *Philo item Joſeph.* a *Joſeph. de bello Judaic. lib. 2. cap. 12.*

10. *The Eſſenes* (z) *worſhipped toward the Sun-riſing.*

11. *The Eſſenes bound themſelves in their oath, to* (a) *preſerve the names of Angels:* The phraſe implyeth a kind of worſhipping of them.

12. *They were above all others ſtrict in the obſervation of the* (b) *Sabbath day*; on it they would dreſs no meat, kindle no fire, remove no Veſſels out of their place; no, nor eaſe Nature, (c) Yea, they obſerved ἑβδομάδων ἑβδομάδας, *every ſeventh week, a ſolemn Pentecoſt; ſeven Pentecoſts, every year.*

b *Joſeph. ib.*

c *Philo de vita contemplat.*

13. *They abſtained from marriage*, not that they diſliked marriage in it ſelf, or intended an end or period to procreation: but partly, in warineſs of womens intemperance; partly, becauſe they were perſwaded that no woman would continue faithful to one man. This avoiding of marriage is not to be underſtood generally of all the *Eſſenees*, for they diſagreed among

among themſelves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipſi moderatione conveniunt, ut per triennium explorent valetudinem fœminarum; & ſi conſtanti purgatione apparuerint idoneæ partui, ita eas in matrimonia aſciſcunt. Nemo tamen cum prægnante concumbit, ut oſtendant quòd nuptias non voluptatis, ſed liberorum cauſa inierint.* Thus the latter ſort preſerved their Sect by the procreation of children: the former ſort preſerved it by a kind of adoption of other mens children, counting them as near Kinſmen, and tutoring them in the Rules of Diſcipline, as *Joſephus* witneſſeth. (*d*) *Pliny* addeth alſo, that many other of the *Jews*, when they began to be ſtruck in years, voluntarily joyned themſelves unto them, being moved thereunto, either becauſe of the variable ſtate and troubles of the world, or upon conſideration of their own former licentious courſes, as if they would by this means exerciſe a kind of penance upon themſelves.

d *Plin. hiſt. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (*e*) Some make them as ancient as the *Rechabites*, and the *Rechabiites* to have differed only in the addition of ſome rules and ordinances from the *Kenites*, mentioned *Judg.* 1.16. And thus by conſequence the *Eſſenes* were as ancient, as the *Iſraelites* departure out of *Egypt*: for *Jethro*, *Moſes* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of theſe ſeemeth probable. For the *Kenites* are not mentioned in Scripture, as a *diſtinct order* or *ſect of people*, but as a *diſtinct family*, *kindred*, or *Nation*, *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houſes, but dwelt in Tents; neither did they deal in husbandry,

e *Serarius Trihæreſ. l. 3. cap. 5.*

husbandry, they ſowed no ſeed, nor planted Vine yards, nor had any, *Jer.*55.7. The *Eſſenes* on the contrary, they dwelt not in tents, but in houſes; (*f*) and they imployed themſelves eſpecially in husbandry. One of the (*g*) *Hebrew Doctors* ſaith, that the *Eſſenes* were *Nazarites*: but that cannot be, becauſe the Law enjoyned the *Nazarites*, when the time of the Conſecration was out, to preſent themſelves at the door of the *Tabernacle* or *Temple*, *Num.* 6. Now the *Eſſenes* had no acceſs to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The firſt that I find mentioned by the name of an *Eſſene*, was one (*h*) *Judas*, who lived in the time of *Ariſtobulus* the Son of *Joannes Hyrcanus*, before our *Saviours* Birth about one hundred years: Howſoever the Sect was of greater antiquity; (*i*) for all three, *Phariſees*, *Sadduces*, and *Eſſenes*, were in *Jonathan*'s time, the brother of *Judeas Maccabeus*, who was fifty years before *Ariſtobulus*. Certain it is, that this Sect continued until the daies of our *Saviour*, and after; for *Philo* and *Joſephus* ſpeaks of them as living in their times. What might be the reaſon then, that there is no mention of them in the *New Teſtament*? I anſwer; Firſt, The number of them ſeemeth not to have been great, in *Philo* and *Joſephus* his time, (*k*) about four thouſand, which being diſperſed in many Cities, made the Faction weak: and haply in *Jeruſalem* when our *Saviour* lived, they were either few or none. Secondly, if we obſerve hiſtories we ſhall find them peaceable and quiet, not oppoſing any, and therefore not ſo liable to reproof as the *Phariſees* and *Sadduces*, who oppoſed each other, and both joyned againſt *Chriſt*. Thirdly, why might they not as well be paſſed over in ſilence in the *New Teſtament*, eſpecially

f *Joſeph. Antiq. lib.* 18. *c.* 1.

g *Scalig. in Trihær. cap.* 23.

h *Joſeph. l.* 13 *c.* 9.

i *Joſeph. l.* 13. *c.* 9.

k *Philo lib. quod omnis probus, p.* 678.

(eſpecially containing themſelves quietly without contradiction of others) as the *Rechabites* in the *Old Teſtament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this teſtimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers obſerve the diſtance of many years. Laſtly, though the name of *Eſſenes* be not found in Scripture, * yet we ſhall find in S. *Paul*'s Epiſtles many things reproved, which were taught in the School of the *Eſſenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 23. *Drink no longer water, but uſe a little wine.* Again, 1 Tim. 4. 3. *Forbidding to marry, and commanding to abſtain from meats is a Doctrine of Devils*; but eſpecially *Coloſſ.* 2. in many paſſages the *Apoſtle* ſeemeth directly to point at them, *Let no man condemn you in meat and drink*, v. 16. *Let no man bear rule over you, by humbleneſs of mind, and worſhipping of Angels*, verſ. 18. τὸ δογματίζεσθε, *Why are ye ſubject to Ordinances?* ver. 20. The *Apoſtle* uſeth the wound δόγματα, which was applyed by the *Eſſenes* to denote their *Ordinances*, *Aphoriſms*, or *Conſtitutions*. In the verſe following he gives an inſtance of ſome particulars, *Touch not, taſte not, handle not*, *verſ.* 21. Now the Junior company of *Eſſenes* might not *touch* their Seniors. And in their diet, their taſte was limited to bread, ſalt, water, and hyſſop. And theſe ordinances they undertook, διὰ πόθον σοφίας, ſaith *Philo*, for the *love of wiſdom*: but the Apoſtle concludeth, *verſ.* 23. That theſe things had only, λόγον σοφίας, a ſhew of *wiſdom*. And whereas *Philo* termeth the Religion of the *Eſſenes*, by the name of θεραπεία, which word ſignifieth *religious worſhip*, the *A-*

* *Vide Chemnit. exem. conc. Trident. part. quart pag.* 120.

poſtle termeth in the ſame verſe, ἐθελοθρησκείαν, *Voluntary-religion*, or *will-worſhip*: yea, where he termeth their Doctrine παλαίαν φιλοσοφίαν, a kind of *Philoſophy* received from their Fore-fathers by Tradition, Saint *Paul* biddeth them beware of *Philoſophy*, *verſ.* 8.

We formerly obſerved two ſorts of *Eſſenes*; *Practicks* and *Theoricks*: both agreed in their *Aphoriſms*, or *Ordinances*; but in certain circumſtances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* ſhunned the Cities, and dwelt in Gardens, and ſolitary Villages.

2. The *Practicks* ſpent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, *&c.* they were τεχνῖται, *Artificers*. The *Theoricks* ſpent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, ἱκέται, *Supplicantes*.

3. The *Practicks* had every day their dinner and ſupper allowed them; the *Theoricks* only their ſupper.

The *Practicks* had for their Commons every one his diſh of Water-gruel, and bread; The *Theoricks* only bread, and ſalt: if any were of a more delicate palate then other, to him it was permitted to eat Hyſſop; their drink for both, was common water.

Some are of Opinion, that theſe *Theoricks* were *Chriſtian Monks*; but the countary appeareth, for theſe reaſons:

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Chriſt*, or *Chriſtians*, of the *Evangeliſts*, or *Apoſtles*.

2. The *Theoricks*, in that Book of *Philo*'s, are not any new Sect of late beginning, as the *Chriſtians* at that time were, as is clearly evidenced by *Philo* his own

own words. Firſt, In calling the Doctrine of the *Eſſenes* πάτριον φιλοσοφίαν, *A Philoſophy derived unto them by tradition from their fore-fathers.* Secondly, in ſaying, *Habent priſcorum commentarios, qui hujus ſectæ autores,* &c.

3. The inſcription of that Book, is not only περὶ βίου θεωρητικοῦ, but alſo περὶ ἰουδαίων, Now *Philo* (*h*) elſewhere calleth the whole Nation of the *Jews,* τὸ ἰουδαϊκὸν ἔθνος, which argueth, that thoſe *Theoricks* were *Jews,* not *Chriſtians.*

(*h*) *Philo in Prin. lib. de legat. Caium.*

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

OTher Factions there were among the *Jews,* which are improperly termed Sects. Of theſe there were principally two. Firſt, *Gaulonitæ.* Secondly, *Herodiani.* The *Gaulonitæ* had their names from one *Judas,* who (*a*) ſometimes was called *Judas Gaulonites,* (*b*) ſometimes *Judas Galilæus,* of whom *Gamaliel* ſpeaketh, *Acts* 5. 37. *After this man roſe up Judas of Galilee in the daies of the tribute.* The tribute here ſpoken of, was that made by *Cyrenius,* ſometimes called *Quirinius* : the name in *Greek* is one and the ſame, but differently read by Expoſitors. This *Cyrenius* was ſent from *Rome* by *Auguſtus,* into *Syria,* and from thence came into *Judæa,* were *Coponius* was *Preſident,* and there he raiſed this Tax; which taxation is unadviſedly by ſome confounded with that mentioned, *Luke* 2. 1. Both were raiſed under *Auguſtus,* but they differed. Firſt, this was only of *Syria* and *Judæa*; that in Saint *Luke* was univerſal, of the whole world. Secondly, this was, when *Archelaus, Herods* ſon, was baniſhed into *Vienna,* having reigned nine years; that, under *Herod* the Great : Whence there is an

(*a*) *Joſeph Antiq. lib. 8. cap. 21.*
(*b*) *Joſ. l. 18. c. 21.*

obſervable Emphaſis, in that Saint *Luke* ſaith, it was the *firſt* taxing, having reference unto this *ſecond.*

d *Joſeph loco ſuperius citato.*

(*d*) The occaſion of this Faction was thus: When *Cyrenius* levied this Tax, and ſeized upon *Archelaus*, *Herod*'s ſons goods, then aroſe this *Judas* oppoſing this Tribute; and telling the people, that Tribute was a manifeſt token of ſervitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of heaven and earth. Whence thoſe that adhered unto him were called *Gaulonitæ*; they were alſo called *Galileans.* (*e*) It was their blood that *Pilate* mixed with their ſacrifices, *Luk.* 13. 1. For *Pilate* had not authority over the Nation of the *Galileans.* (*f*) The reaſon of this mixture is thought to be, becauſe the *Galileans* forbad ſacrifices to be offered for the *Roman Empire*, or for the ſafety of the *Emperour*; whereupon, *Pilate* being incenſed with anger, ſlew them whilſt they were (*g*) ſacrificing. To this faction belonged thoſe murderers, termed Σικαριοι, mentioned, *Acts* 21. 18.

c *Oecumenius. Act.* 5. 37. *Theophylact. Luc.* 13. 1.

f *Theopylact. in Luc.* 13.

g *Joſeph. l.* 7 *de bello Judaic. cap.* 28. *p.* 985.

Concerning the *Herodians*, thoſe that number them among *Hereticks*, make the hereſie to conſiſt in two things: Firſt, in that they took *Herod* the Great for the promiſed *Meſſias*; becauſe in his Reign, he being a ſtranger, the *Scepter* was departed from *Judah*, which was the promiſed time of the *Meſſiah* his coming. Secondly, they honoured him with ſuperſtitious ſolemnities annually performed upon his Birth-days. Of *Herod* his Birth-day the *Poet* ſpeaketh,

——— ——— ——— *Cum*
Herodis venere dies, unctaque feneſtra,
Diſpoſitæ pinguem nebulam vomuere lucernæ,
Pertantes violas, rubrumque amplexa catinum,
Cauda natat thynni, tumet alta fidelia vino.
Perſ. Sat. 1.

Now

Now whether this latter may be referred to *Herod* the Great, I much doubt; becauſe I find not any Author among the Ancients to ſpeak of *Herod* the Great his Birth-day: It was another *Herod*, *Tetartch of Galilee*, otherwiſe called *Antipas*, whoſe Birth-day we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Meſſiah*, though it hath (*h*) many grave Authors avouching it, yet (*i*) others juſtly queſtion the truth thereof; for if the *Herodians* were *Jews* (as moſt think) how then could they imagine, that *Herod*, a ſtranger; could be the *Meſſiah*, ſeeing that it was ſo commonly preached by the *Prophets*, and known unto the People, that the *Meſſiah*, muſt be a *Jew* born, of the Tribe of *Judah*, and of the houſe of *David*?

h *Epiph. hæreſ.* 10. *& Theophyl Mat* 22.16. *& alii plures*

i *Hieron. Mat.* 22. 17.

Others ſay, (*k*) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

k *Theodor. Beza, Mat.* 22.16.

To omit many other conjectures utterly improbable, I incline to Saint *Hierom*, whoſe Opinion is, (*l*) that the *Herodians* were thoſe who ſtood ſtifly for tribute to be paid to *Cæſar*. It concerned *Herod*, who at firſt received his Crown from *Cæſar*, to further *Cæſar*'s tribute, not only in way of thankfulneſs, but alſo in way of policy, to prevent a poſſible depoſing or deſceptring; for it was in *Cæſar*'s power to take away the Crown again when pleaſed him. Now, in reſpect that *Herod* ſaught to kill *Chriſt*, and the *Herodians* with the *Phariſees* took counſel againſt him; unto this our *Saviour* might have reference, ſaying, *Mar.* 8. 15. *Beware of the leaven of the Phariſees, and of the leaven of* Herod. Viz. *Of their contagious Doctrine, and fox-like ſubtleties.*

l *Hieron. Mat.* 22. 17.

THE

THE SECOND BOOK TREATETH OF PLACES.

CHAP. I.

Their Temple.

WHen the *Iſraelites* came out of *Ægypt*, *Moſes* was commanded to build a *Tabernacle* for the place of *Gods* publick worſhip. Afterward, when they were ſettled in the promiſed Land, then *Solomon* was commanded to build a *Temple*.

Theſe two ſhadowed the difference between the *Jews Synagogue*, and the *Chriſtian Church*. The *Tabernacle* was moveable, and but for a time: The *Temple* fixed, and permanent: the ſtate of the *Jews* vaniſhing, to continue in their generations; the ſtate of *Chriſtians* durable, to continue unto the worlds end. More principally it ſhadowed forth the ſtate of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lord, Who ſhall ſojourn in thy Tabernacle? who ſhall reſt in thine holy Mountain?* Pſal. 15. 1.

There

There were in the ſame tract of ground three hills, *Sion*, *Moria*, and Mount *Calvary*. On *Sion* was the City and Caſtle of *David*; on *Moria* was the *Temple*, and on Mount *Calvary Chriſt* was crucified. (*a*) But all theſe three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*, yet the Scripture ſpeaketh of it commonly, as if it were upon Mount *Sion*.

a Genebrard in Chron. lib. 1. Anno mundi 3146.

In their *Temple* there are theſe three things conſiderable: Firſt, the *Sanctum Sanctorum*, the *Holy of Holies*; anſwerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*; anſwerable to the *Body* of the *Church*. Thirdly, the *Atrium*, the *Court*; anſwerable to the *Church-yard*.

In the *Holy of Holies* there were the Golden Cenſer, and the *Ark* of the *Teſtament*, *Heb.* 9. 4.

In (*b*) the *Ark* there were three things: Firſt, the *pot of* Manna; ſecondly, *Aaron's rod that budded*: thirdly, the *Tables of the Teſtament*, *Heb.* 9. 4. Thus they were in *Moſes* his time,; but afterwards in the days of *Solomon*, onely the Tables of the Law were found in the *Ark*, 1 *King.* 8. 9.

b Sunt qui illud ἐν ᾗ apud Apoſtolum, *Heb.* 9. 4. referunt ad τὴν σκηνὴν ut dicunt in Tabernaculo ſecundo, quod appellent Sanctum Sanctorum, fuiſſe urnam mannæ & virgam Aaronis, tabulam fœderis videl. urnam, & virgam ante arcam: (ita Moſes Kotſenſis p. 10. 1.) tabulam autem in Arca.

The cover of this *Ark* was called ἱλαστήριον, the *Propitiatory*, or *Mercy-ſeat*, becauſe it *covered* and hid the Law, that it appeared not before God to plead againſt man. It was a type of *Chriſt*, who likewiſe is termed ἱλασμὸς, our *Propitiation*, *Rom.* 3. 25 and ἱλασμὸς a *Propitiatory*, *John* 2. 2. At each end of the *Mercy-ſeat* ſtood a golden *Cherub*, each *Cherub* ſtretched forth his wings; and from between them, as from an *Oracle*, God gave his anſwer, *Exod.* 25. 22. Hence it is, that the *Lord* is ſaid to ſit between the *Cherubims*, *Pſ.* 99. 1. The poſiture of the *Cherubims* was ſuch, that their faces were each towards the other, but both

both looking down towards the *Mercy-ſeat*; they fitly ſhadowed out the people of the *Jews* and *Chriſtians*, both looking toward each other, but both expecting ſalvation in *Chriſt* only.

In the *Sanctuary*, there was the *Incenſe-altar* in the middle, and the Table, which the twelve Loaves of Shew-bread on it on the one ſide, and the Candleſtick on the other. The incenſe-altar was a type of our prayers, *Pſal.* 141.2. And that this altar muſt be once every year ſprinkled with the blood of the Sacrifice by the *High prieſt*, *Exod.* 30.10. It teacheth that our very prayers, except they be purified by the blood of *Chriſt* they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the Candleſtick a type of the Word of God. In them all, we may ſee the neceſſity of both Ordinances reqûired, *Prayer* and *Preaching*, if we would be preſented acceptable unto the *Lord*: The *Candleſtick* was a type of *Preaching*; *Incenſe*, of *Prayer*.

In *Moſes* his *Tabernacle* there was but one *Table*, and one *Candleſtick*: In *Solomon's Temple* there were ten *Tables*, and ten *Candleſticks*; as likewiſe in the *Court* of the *Tabernacle*, there was but one brazen Laver, in the *Court* of the *Temple* there were ten, and another great Veſſel wherein the *Prieſts* waſhed: in the *Tabernacle* there were but *two ſilver Trumpets*; in the *Temple* there were an *hundred and twenty Prieſts ſounding Trumpets*.

The *Courts* of the *Temple* at the firſt were but two, *Atrium Sacerdotum*, the *Prieſts Court*; and *Atrium populi*, *the Peoples Court*.

In the *Prieſts Court* were the brazen Altar for Sacrifices, and the Laver for the waſhing, both of the *Prieſts* and the *Sacrifices*. The *Laver*, and the *Altar* ſcituated

ſcituated in the ſame Court, ſignified the ſame as the *water* and *blood* iſſued out of *Chriſt*'s ſide; namely, the neceſſary concurrence of theſe two Graces in all that ſhall be ſaved, *ſanctification*, *juſtification*; *ſanctification* intimated by the *Laver* and *blood*: *juſtification* by the *Altar* and *blood*.

The Court for the *Prieſts*, and the Court for the *people* (*e*) were ſeparated each from other, by a wall of three Cubits high. e *Joſeph. l. 8. c. 13.*

The Court for the *people* was ſometimes called the *outward Court*, ſometimes the *Temple*, ſometimes *Solomon's Porch*, becauſe it was built about with Porches, into which the people retired in rainy weather: It had *Solomon*'s name, either to continue his memory, or becauſe the Porches had ſome reſemblance of that Porch which *Solomon* built before the *Temple*, 1 *King.* 6. 3. *Jeſus walked in the Temple, in* Solomon's *Porch*, John 10. 23. *All the people ran unto the Porch which was called* Solomon's, *Acts* 3. 11. That is, this *outward Court*.

In the midſt of the *peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 *Chron.* 6. 13.

This *Court of the people* went round about the *Temple*, and though it was one entire Court in the days of *Solomon*, yet afterward it was divided by a low wall, ſo that the men ſtood in the inward part of it, and the women in the outward. This diviſion is thought to have been made in *Jehoſaphat*'s time, of whom we read, that he ſtood in the Houſe of the *Lord*, before the *new Court*, 2 *Chron.* 20. 5. that is, before the *Womens Court*.

There was an aſcent of fifteen ſteps or ſtairs between the *womens Court* and the *mens*, (*d*) upon theſe ſteps the *Levites* ſung thoſe fifteen Pſalms immediately d *R. David. Kimchi. Pſal.* 120.

diately following the one hundredth nineteenth, upon each ſtep one Pſalm, whence thoſe Pſalms are entituled, *Pſalmi graduales, Songs of degrees.*

In the *Womens Court* ſtood their *Treaſuries*, or *Almsbox*, as appeareth by the poor Widows caſting her two Mites into it, *Luk.* 21. 1. In *Hebrew* it is termed קרבן *Korban*, the *Cheſt of Oblation*; the word ſignifieth barely, an *Oblation*, or *Offering*, and accordingly S. *Luk.* 21. 4 ſaith, they all of their ſuperfluities caſt *into the offerings*; that is into, the *Korban*, or *Cheſt of offerings*. In Greek it is termed γαζοφυλακῆον, whence cometh the Latine word, *Gazophylacium*, a *Treaſury*. That ſet up by *Jehoiada*, 2 *King.* 12. 19. ſeemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*; for that ſtood beſide the *Altar* in the *Prieſts Court*; and the *Prieſts*, not the parties that brought the gifts, put it into the *Cheſt*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treaſury*. Theſe words ſpeak *Jeſus* in the *Treaſury*, *John* 8. 20. It is worth our noting, that the *Hebrw* word צדקה *Tſedaka*, ſignifying *Alms*, ſignifieth properly *Juſtice*; and thereby is intimated, that the matter of our alms ſhould be goods juſtly gotten: And to this purpoſe they called their *Alms-box* קופה שהל צדקה *Kupha-Sehel-Tſedaka*, the *Cheſt of Juſtice*; and upon their *Alms-box* they wrote (*e*) this abreviature מניא, *A gift in ſecret pacifieth anger*, *Prov.* 21. 14.

e *Buxtorf. de abbrev. in* מניא

In *Herod's Temple* there were (*f*) four *Porches*; the meaning is, four *Courts*, one for the *Prieſts*, another for *men*, another for *women*, and a fourth *for ſuch as were unclean by legal pollutions, and ſtrangers.* This outmoſt *Court* for the unclean and ſtrangers, was ſeparated from the *womens Court*, with a ſtone wall of

f *Joſep. l. 2 contra Apion.* 1066.

of three Cubits high, which wall was adorned with certain pillars of equal diſtance, bearing this Inſcription : (*g*) *Let no ſtranger enter into the holy place.*

g Μὴ δεῖ ἀλλόφυλον ἐντὸς τοῦ ἁγίου παεὶναι. *In locum ſanctum tranſire alienigena non debet. Joſeph. de bel. Jud. lib 6.c. 6.*

The *Temple* at *Jeruſalem* was thrice built. Firſt, by *Solomon* : Secondly, by *Zorobabel* : Thirdly, by *Herod.* The firſt was built in ſeven years, 1 *King.*6.37. The ſecond in forty ſix years : It was begun in the ſecond year of King *Cyrus*, *Ezra* 3. 8. It was finiſhed in the (*h*) ninth year of *Darius Hyſtaſpis.* The years riſe thus ;

Cyrus reigned	30	
Cambyſes	08	3
It was finiſhed in the year		} Years.
of Darius Hyſtaſpis	09	5

One year deducted from *Cyrus* his Reign, there remains 46.

h *Joſeph. Antiq. lib.* 11. *c.* 4.

Herod's Temple was finiſhed in (*i*) eight years. It is greatly queſtioned among *Divines*, of which *Temple* that ſpeech of the *Jews* is to be underſtood, *John* 2. 20. *Forty and ſix years was this Temple in building* Many interpret it of the ſecond *Temple*, ſaying, that *Herod* did only repair that, not build a new : but theſe diſagree among themſelves in the computation ; and the Scripture ſpeaketh peremptorily, that the houſe was finiſhed in the ſixth year of the Reign of King *Darius*, *Ezra* 6. 15. and *Joſephus* ſpeaketh of *Herod's building a new Temple, plucking down the old.* (*k*) It ſeemeth therefore more probable, that the ſpeech is to be underſtood of *Herod's Temple*, which, though it were but eight years in building, yet, at that time, when this ſpeech was uſed, it had ſtood preciſely *forty ſix years*, (*l*) for ſo many years there are preciſely between the eighteenth year of *Herod's* Reign, (at which time the *Temple* begun to be built) and the

i *Joſeph. Antiq. lib.* 15 *cap.* ult.

k *Vide Hoſpini. de Orig. Templ. c.*3

l *Vide ſupputationem Funcianam. an.* 3747.

year of *Chriſt his baptiſme*, when it is thought that this was ſpoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which reſpect it may be ſaid to be ſo long building.

The ancient men are ſaid to weep, when they beheld the ſecond, becauſe the glory thereof was far ſhort of *Solomon*'s, *Ez.* 3. 12. It was inferiour to *Solomon*'s *Temple*: Firſt, in reſpect of the building, becauſe it was lower and meaner. (*m*) Secondly, in reſpect of the Veſſels, being now of braſs, which before were of pure gold. Thirdly, in reſpect of five things, loſt and wanting in the ſecond *Temple*, all which were in the firſt. Firſt, there was wanting the (*n*) *Ark of God*. Secondly, *Vrim and Thummim*; *God* gave no anſwer by theſe two, as in former times. Thirdly, *Fire*, which in the ſecond *Temple* never deſended from heaven to conſume their burnt offerings, as it did in the firſt. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *habitation*, or *dwelling of God*, and hereunto the *Apoſtle* alludeth, *In him dwelleth the fulneſs of the Godhead bodily*, Coloſſ. 2. 9. *Bodily*; that is, not in Clouds and Ceremonies, as between the *Cherubims*, but *eſſentially*. Laſtly, the *Holy Ghoſt*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John the Baptiſt*, there ſtood up no *Prophet*, but only they were inſtructed *per filiam vocis*, which they termed בת קול *Bath Kol*, an *Eccho from heaven*; and this was the reaſon why thoſe Diſciples, *Act.* 19. 2. ſaid, *We have not ſo much as heard whether there be an Holy Ghoſt.*

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this laſt houſe ſhall be greater then the firſt*, *Hag.* 2. 10. I anſwer, *Herod*'s *Temple* which was

m *Hoſpinian ex Talmudiſtis, de Orig. Templ. c.* 3

n *D. Kimchi in Hagg.* 1. 8 *Eadem ſcribit. Rabbi Solomon ibid.*

was built in the place of this, was of ſtatelier building than *Solomon*'s, and it was of greater glory, becauſe of *Chriſt* his Preaching in it.

Herod's Temple was afterwards ſo ſet on fire by *Titus* his ſouldiers, (*o*) that it could not be quenched by the induſtry of man: (*p*) at the ſame time the *Temple* at *Delphos*, being in chief requeſt among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever ſince be repaired. The concurrence of which two Miracles evidently ſheweth, that the time was then come, that God would put an end both to *Jewiſh Ceremonies*, and *Heatheniſh Idolatry*; that the Kingdom of his ſon might be the better eſtabliſhed.

o *Genebrard. Chro. l. 2. anno Chriſti 69.*
p *Theodoret. l. 3. c. 11. Sozemenus, l. 5. c. 19. 20, 21.*

CHAP. II.

Their Synagogues, Schools, and Houſes of Prayer.

THe word *Synagogue* is from the Greek, συνάγω to *gather together*; and it is applyed to all things whereof there may be a *collection*, as συναγωγὴ γάλακτος, *copia lactis*, συναγωγὴ πολέμιοι; *collectio eorum quæ ſunt ad bellum neceſſaria*. God ſtandeth in *Synagoga Deorum*, *the Aſſembly of Judges*: but *Synagogues* are commonly taken for houſes dedicated to the worſhip of God, wherein it was lawful to *pray*, *preach*, and *diſpute*, but *not to ſacrifice*. In *Hebrew* it was called, חנוסת בית *Beth Hacneſeth*, the *Houſe of Aſſembly*. The *Temple at Jeruſalem* was the *Cathedral Church*; the *Synagogues*, as petty *Pariſh Churches* belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were ſettled in the promiſed Land. The *Temple* being then too far diſtant from thoſe which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* inſtead of the *Temple*. That they were in *David*'s time appeareth; *They have burnt all the Synagogues of God in the land, Pſal.*74.8. And *Moſes* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.*15.21.

a *Sigonius de rep. Hebr. l.* 2. *cap.*8.

In *Jeruſalem* there were (*a*) four hundred eighty *Synagogues*, beſides the *Temple*; partly for *Jews*, partly for *ſtrangers*: one for ſtrangers was called the *Synagogue of the Libertines, Act.*6.9. Whence it had that name, whether from the *Roman Libertines*, ſuch as had ſerved for their freedom, being oppoſite to the *Ingenui*, thoſe that were free-born; (for many of thoſe *Libertines* became *Proſelites*, and had their (*b*) *Synagogues*) or whether it were from (*c*) *Lubar*, ſignifying an *high-place*; (for as their *Temple*, ſo their *Synagogues* and *Schools* were built on *hills* and *high-places*) becauſe it is ſaid, *Prov.*1.21. *Wiſdome calleth in high-places:* I leave to the judgment of the Reader.

b *Philo in legat ad Caium,*
c *Vide Tremel. Acts* 6.9.

Out of *Jeruſalem*, in other Cities and Provinces, were many *Synagogues:* there were *Synagogues* in *Galilee*, Mat.4.23. *Synagogues* in *Damaſcus*, Acts 9.2. *Synagogues* at *Salamis*, Act.13.5. *Synagogues* at *Antiochia*, Acts 13. 14. Yea, their tradition is, that (*d*) *Whereſoever ten men of* Iſrael *were, there ought to be built a Synagogue.*

d *Maimon. in Tephilla c.*11. *Sect.*1.

Their *Synagogues* had (*e*) many Inſcriptions; *over the gate* was written that of the *Pſal.*118.20. *This is the gate of the Lord, the righteous ſhall enter into it.* In the *walls*,

e *Buxtorf. de abbreviatur pag.*23.81.174

walls, theſe and the like ſentences; *Remember thy Creator, & enter into the houſe of the Lord thy God in humility.* And *prayer without attention is like a body without a ſoul.* And *ſilence is commendable in time of prayer.*

As the *Courts* of the people before the *Temple* were diſtinguiſhed by a wall into two rooms, the one for men, the other for women: ſo in the *Synagogues*, the women were ſeparated from the men, (*f*) by a partition of Lattice, or wire-work.

f *Talmud in tract. Suta cap. ult. vi. Buxtorf. Synag. c. 9. p. 240.*

In the *Synagogues* the Scribes ordinarily taught, but not only they, for *Chriſt* himſelf taught in them, *&c.* He that gave liberty to preach there, was termed ἀρχισυναγώγος. *The Ruler of the Synagogue.* There was alſo a *Miniſter* who gave the book unto the *Preacher*, and received it again, after the Text had been read. *Chriſt cloſed the book, and gave it again unto the* Miniſter, *Luke* 4. 20. This is probably he, whom they called שליח צבור *Sheliach Tſibbur*, the *Miniſter* or *Clerk* of the *Synagogue.*

Their *Schools* were different from their *Synagogues.* *Paul* having diſputed for the ſpace of three months in the *Synagogue*, becauſe divers believed not, but ſpake evil of that way, he departed from them, and ſeparated his Diſciples, diſputing daily in the *School* of one *Tyrannus*, Act. 19. 8, 9, 10.

Their School ſometimes is called בית *Beth*, an *houſe*, ſimply, as appeareth by that ſaying; (*g*) *Octo decim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere poſſet.* Thoſe 18 matters controverted between the *houſe* of *Sammai*, and the *houſe* of *Hillel*, *Elias* himſelf could not decide; that is, between their two *Schools.* Sometime it is called בית המדרש *Beth Hammidraſch*, an houſe of ſubtle and acute expoſition. Here points were

g *Druſius de tribus ſect. l. 2. c. 10.*

were more exactly and punctually diſcuſſed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for expoſition, than the Temple: To this purpoſe tend thoſe ſayings, (*h*) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the ſanctity of a School is beyond the ſanctity of a Synagogue.* And that groweth from *Vertue to vertue*, *Pſa.* 84.7.* they interpret a kind of *promotion*, or *degree*, in removing *from their Temple to their School.* In their *Temple*, their Sermons were, as it were, *Ad populum*; in their *Schools*, *Ad Clerum.*

h *Maimon. Tephilla*, c. 11. Sect. 14.

* *Paraphraſt. Chal. in hunc locum.*

As they had *Synagogues*, ſo likewiſe *Schools*, in every City and Province; and theſe were built alſo upon hills. There is mention of the hill *Moreb*, *Judg.* 7. 1. that is, *the hill of the Teacher.*

The *Maſters* when they taught their Scholars, were ſaid to *give*: *Give unto the wiſe, and he will be wiſer*, Prov. 9. 9.

The *Scholars* when they learned any thing, were ſaid to *receive* it: *Hear my Son, and receive my words*, *Prov.* 4. 10. Hence is that of the Apoſtle: *This is a true ſaying, and by all means worthy to be received*, 1 Tim. 1. 15. that is, *learned.* The like phraſe of ſpeech are in uſe among the (*i*) *Latines.*

i Da, ſi grave non eſt. *Hor. l.* 2. *Satyr.* 8. *Sed tamen iſte Deus qui ſit, da Tytere nobis Virg. Bucol. Accipe nunc Danaum inſidias-- Virg. Æneid l.* 2.

Whether their *Oratories* or places of prayer called *Proſeuchæ*, were different places from their *Schools*, or *Synagogues*, I have not yet learned. That ſome of theſe were without the City, that proveth nothing, for ſo might *Synagogues* and *Schools* too. *Epiphanius* treateth of thoſe (*k*) *Oratories*, but there he ſpeaketh not one word to ſhew the lawfulneſs of civil buſineſſes to be done in them: could that be proved, a difference would eaſily be ſhewn. Some ſay they were (*l*) *Synagogues*, others (*m*) *Schools.* Of this *houſe of Prayer*,

k *Epiphan. Tom.* 2. *l.* 3. *c.* 80.

l *Beza Act.* 16. 13.

m *Philo Judæ de vita Moſis*, p. 530.

prayer, mention is made, *Acts* 16. 13. in which S. *Paul* ſate down and ſpake unto the woman: which geſture intimateth rather preaching than praying: true, all geſture was in uſe for prayer; ſtanding, kneeling, ſitting: *Abraham ſtood before the Lord*, *Gen.* 18. 22. that is, *he prayed*. *The Publican ſtood afar off and prayed*, *Luke* 18. 13. Whence by way of Proverb they ſay, (*n*) *Sine ſtationibus non ſubſiſteret mundus*; Were it not for ſtanding, the World could not ſtand, *Stephen kneeled*, *Acts* 7. 60. *David* ſate before the *Lord*, and ſaid, 2 *Sam.* 7. 18. Yet *ſitting*, when the *ſpeech* is to the *people*, not to the *Lord*, implieth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, ſo at the gate of theſe *Oratories*, the poorer ſort of people aſſembled to expect alms: Whence ſome uſe the word (*o*) *Proſeucha*, to ſignifive and *Hoſpital*.

n *R. Juda. in lib. Muſar. vide Druſ. praſ. Matth.* 6. 5.

o *Quæ te quæro Proſeucha! Juven. Sat.* 3

The (*p*) *Talmudiſts* taxed the peoples negligence in prayer, ſaying they uſed three ſorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A haſty Amen*, when they ſaid *Amen*, before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were aſleep, dividing the word *A-men*. The firſt they termed יתומה *Jethoma*, *pupillum*. The ſecond חטופה *Chetupah*, *Surreptitium*. The third, קטועה *Ketugna*, *Sectile*, *quaſi in duas partes ſectum per oſcitantiam*,

p *Caninius de locis N. Teſtam. cap.* 5. *p.* 38.

CHAP. III.

Of the Gates of Jeruſalem.

THe gates of the whole circuit of the (*a*) wall about *Jeruſalem* were nine: The *Sheep-gate*, *Neh.* 3. 1. This was near the *Temple*, and thorow it were

a *Scheindler pentaglot.*

led the *Sheep* which were to be ſacrificed, being waſhed in the Pool *Bethſada* near the gate : *The Fiſh-gate, Nehem.* 3.3. before this *Judas* is thought to have hanged himſelf. (*b*) Some think that theſe two Gates, and likewiſe the *Horſe gate*, *Nehem.* 3. 28. were ſo called, becauſe they were in manner of three ſeveral *Market places*, and at the one Gate, *Sheep*, at the other, *Fiſh*, and at the third, *Horſes* were ſold. The *Old gate* was ſo called, becauſe it was ſuppoſed to have remained from the time of the *Jebuſites*, and not to have been deſtroyed by the *Aſſyrians*; it was near *Calvary*, and without this Gate *Chriſt* was crucified. Concerning the other Gates little is ſpoken.

b *Stukius convi. l. 2. c. 11.*

Touching the Gates of the *Temple*, there were (*c*) two of principal note, both built by *Solomon*, the one for thoſe that were new married, the other for mourners and excommunicate perſons. The mourners were diſtinguiſhed from the excommunicate perſons, by having their lips covered with a skirt of their garment; none entered that gate with their lip uncovered, but ſuch as were excommunicate. Now the *Iſraelites* which one the *Sabbath* days ſate between thoſe Gates ſaid unto the *new married* : *He, whoſe Name dwelleth in this houſe, glad thee with children.* Unto the mourner, *He, which dwelleth in this houſe, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this houſe, move thy heart to harken to the words of thy fellows.*

c *R. Juda in l. Muſar. vid. Drus. præterit. Joan. 9. 22.*

Among the *Jews*, the gates were places of chiefeſt *ſtrength*, ſo that they being taken or defended, the whole City was taken, or defended : and they were chief places of *Juriſdiction*, for in them *Judges* were wont to ſit, and to decide controverſies. Hence proceeded

proceeded thoſe phraſes: *The gates of Hell ſhall not prevail againſt thee*, &c. And, *Thy ſeed ſhall poſſeſs the gates of his Enemies.*

CHAP. IV.

Of their Groves, and high Places.

THe ancient *Heathens* did not only not build *Temples*, (*a*) but they held it utterly unlawful ſo to do. The reaſon of this might be, becauſe they thought no *Temple* ſpacious enough for the *Sun*, which was their chief God. Hence came that ſayind, (*b*) *Mundus univerſus eſt Templum Solis*; *The whole word is a Temple for the Sun.* Moreover, they thought it unfit to ſtraiten, and confine the ſuppoſed Infiniteneſs of their fancied *Deities* within walls; and therefore when after-times had brought in the uſe of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worſhipped in *Temples* open roofed, which were therefore called ὑπαιθρα. This I take to be the reaſon why they made choice of *Hills* and *Mountains*, as the convenienteſt places for their Idols. Theſe *conſecrated Hills*, are thoſe *high places* which the *Scripture* ſo often forbids. Afterwards, as the number of their *Gods* encreaſed; ſo the number of their *conſecrated hills* was multiplied, from which their *Gods* and *Goddeſſes* took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie theſe *holy hills*, the places of their idolatrous worſhip, they beſet them with trees, and hence came the *conſecration of Groves, and Woods*, from which their Idols many times were

a *Hoſpin. de Ori. Templ. pag. 1.*

b *Alex ab Alex. lib. 2. cap. 2.*

named. (c) At laſt ſome choice and ſelect Trees began to be *conſecrated.* (d) Thoſe *French Magi*, termed *Dryadæ*, worſhipped the *Oak*, in *Greek* termed Δρῦς, and thence had their names. The *Etrurians* worſhipped an *Holm-tree*; and (e) amongſt the *Celtæ*, a *tall Oak* was the very Idol or Image of *Jupiter.*

c *Populas Alcidæ gratiſſima, vitis Iaccho. Formoſæ myrtus Veneri, ſua Laurea Phœbo Virg. Eclog.* 7.
d *Plin. Nat. Hiſt. l.* 16. *c.* 44.
e *Maximus Tyrius, Ser.* 38. *fol.* 225. *edit. Steph.*

Among the *Iſraelites*, the Idolatry began under the Judges, *Othniel* and *Ehud*, *Judg.* 3 7. and at the laſt it became ſo common in *Iſrael*, that they had peculiar *Prieſts*, whom they termed *Prophets of the Grove*, 1 *King* 18. 19. and *Idols* of the *Grove*; that is, *peculiar Idols*, unto whom their *Groves* were *conſecrated*, 2 *King.* 21. 7. 2 *Chron.* 15. 16. As Chriſtians in the conſecration of their *Churches*, make ſpecial choice of ſome peculiar Saints, by whoſe name they call them, as Saint *Peter's Church*, S. *Paul's*, S. *Andrews*, &c. So they conſecrated their *Groves* unto particular *Idols*; whence in prophane Authors we read of *Diana*, *Nemorenſis*, *Diana Arduenna*, *Albunea Dea*; all receiving their names from the *Groves* in which they were worſhipped: yea, the *Idol* it ſelf is ſometimes called by the name of a *Grove*: Joſiah *brought out the Grove from the Houſe of the Lord*, 2 *King.* 23. 6. It is probable, that in this Idol was pourtraited the form and ſimilitude of a *Grove*, and thence it was called a *Grove*, as thoſe ſilver ſimilitudes of *Diana's Temple* made by *Demetrius*, were termed *Temples of Diana*, Acts 19. 24.

CHAP.

CHAP. V.

The Cities of Refuge.

THeſe places of *Refuge*, appointed by God, differed from thoſe of *Hercules*, and *Romulus*, and other *Heathens*; becauſe God allowed ſafety only to thoſe, who were guiltleſs in reſpect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltleſs. If any man did fortuitouſly or by chance kill another man, in ſuch a caſe liberty was granted unto the offender to fly; at firſt, unto the *Altar* for refuge, as is implied by that text of Scripture, *If any man come preſumptuouſly unto his Neighbour, to ſlay him with guile, thou ſhalt take him from mine Altar*, *Exod.* 21. 14. Yea, we may conjecture this cuſtome of refuge to have continued in force always, by the practice of *Joab*, 1 *King.* 2. 28. Notwithſtanding, leſt the Altar might be too far diſtant from the place where the fact might be committed, it is probable that therefore God ordained certain *Aſyla*, or *Cities of Refuge*, which for the ſame reaſon are thought to have been (*a*) equally diſtant one from the other in *Canaan*: The Cities were in number ſix; *Bezer* of the *Reubenites* Country, *Ramoth* of *Gilead*, in the *Gadites*, and *Golan* in *Baſhan*, of the *Manaſſites*: theſe three *Moſes* ſeparated beyond *Jordan*, *Deut.* 4. 41. 43. The other three, appointed by *Joſhua* in the Land of *Canaan*, were *Cadeſh* in *Galilee* in Mount *Naphthali*; *Schechem* in *Ephraim*, and *Kiratharba* (which is *Heóron*) in the Mountain of *Judah*, *Joſh.* 20. 7. There are other Cities of

a *Rab. Salom. Iarchi. Deut.* 19

of like nature; *God* promiſed the *Iſraelites*, upon condition of their obedience, after their Coaſts were inlarged; but it ſeemeth that diſobedience hindred the accompliſhment thereof, for the Scripture mentioneth not the fulfilling of it.

Concerning theſe Cities, the *Hebrews* note from theſe words, *Thou ſhalt prepare the way*, Deut. 9. 3. That the *Senate*, or *Magiſtrate* in *Iſrael*, were bound to prepare the ways to the *Cities of Refuge*, and (*h*) to make them fit, and broad, and to remove out of them all ſtumbling-blocks and obſtacles: and they ſuffered not any Hill or Dale to be in the way, nor water-ſtreams, but they made a Bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not leſs than two and thirty Cubits, and at the partitions of the ways, they ſet up in writing, *Refuge*, *Refuge*: that the man-ſlayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year the *Magiſtrates* ſent meſſengers to prepare the ways.

b *Maimon in Roiſach, cap. 8. ſect. 5.*

Furthermore it was provided, that two or three wiſe men ſhould be imployed, to perſwade the *Avenger of blood*, if haply he did purſue the man-ſlayer on the way, that he ſhould offer no violence, until the Cauſe were heard and examined. The manner of examination was thus; The Conſiſtory or Bench of *Juſtices*, who lived in that quarter where the murder was committed, (*c*) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgment-Hall, and diligently enquired and examined the cauſe, who if he were found guilty of voluntary murder, then was he puniſhed with death, but if otherwiſe the Fact were found caſual, then did they ſafe-

c *Paul. Fag. Num. 35. 6.*

ſafely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to ſuch and ſuch limits, until the death of the *High Prieſt* that was in thoſe days, at what time it was lawful for the offender to return and come into his own City, and unto his own houſe, even unto the City from whence he fled, *Joſh.*20.6. By this means the offender, though he was not puniſhed with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *avenger of blood.* (*d*) The *Areopagitæ* had a proceeding againſt mans ſlaughter not much unlike, puniſhing the offender ἀπενιαυσιῳ, with a *years baniſhment:* Why the time of this exilement was limited to the death of the *High Prieſt* at that time, is not agreed upon by Expoſitors. But it is moſt probably thought, that the offender was therefore confined within that City as within a Priſon, during the *High prieſt*'s life, (*e*) becauſe the offence did moſt directly ſtrike againſt him, as being amongſt men, ἀρχηγὸς, *Ac princeps ſanctitatis, The chief God on earth.*

d *Maſius in Joſ. cap.* 20.

e *Maſius ibid.*

THE

THE THIRD BOOK TREATETH OF DAIES and TIMES.

CHAP. I.

Days, Hours, Weeks, and Years.

BEfore we treat of their Feasts, it will be needful, by way of Preface, to understand somewhat concerning the divisions of their *Days*, *Hours*, *Weeks*, &c.

Their *Day* was two-fold; *Matural*, containing *day* and *night*, and consisting of 24 hours; or *Artificial*, beginning at *Sun-rising* and ending at *Sun-set*. Of this is that, *Are there not twelve hours in the day? John* 11. 9.

The *Natural day* was again two-fold: *Civil*, *a working-day*, which was destined for civil businesses and works: this began at *Sun-rising*, and held till the next *Sun-rising*, *Mat.* 28. 1. or *Sacred*, a Festival or Holy-day, destined for holy exercises: this began at *Sun set*, and continued till the next *Sun-set*.

Their

Their night was divided into four *quarters*, or *greater hours*, termed four *Watches*, each *Watch* containing three *leſſer hours*. The firſt they called *Caput vigiliarum*, the beginning of the watches, *Lam.* 2.19. the ſecond was the middle watch, *Judg.* 7.19. not ſo termed, becauſe there were only three *watches*, as (*a*) *Druſius* would perſwade, but becauſe it dured till *midnight*. The *third watch*, began at *midnight*, and held till three of the clock in the morning. If he come in the *ſecond*, or *third watch*, *Luk.* 12.38. The *laſt*, called the *morning watch*, *Exod.* 14.24. began at three of the clock, and ended at ſix in the morning. In the *fourth watch* of the night, *Jeſus* went out unto them, *Mat.* 14.25. Theſe *Watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed ὀψὲ, the *even*. The *ſecond*, μεσονύκτιον, *Midnight*. The *third* ἀλεκτοροφωνία, *Cock-crowing*. The *fourth* πρωΐ, the *Dawning*. *Ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning, Mark* 13.35.

(*a*) *Druſ. Judic.* 7.19.

The day was likewiſe divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *firſt quarter* began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the after-noon. The *fourth quarter* at ſix of the night. The firſt *quarter* was called the *third hour*, *verſ.* 3. The ſecond *quarter*, the *ſixth hour*, *verſ* 5. The third *quarter*, the *ninth hour*, *verſ.* 5. The laſt *quarter*, the *eleventh hour*, *verſ* 6.

Where note, that the three firſt quarters had their names from the hour of the day, which cloſed the quarter (for they began their count of their leſſer hours, from ſix a clock in the morning, and our 6,

7,8,9,10,11,12. 1,2,3,4,5,6. was their 1,2,3,4,5,6,7, 8,9,10,11,12.) only the laſt was called the *eleventh hour*, by our *Saviour Chriſt*; whereas among the common people, it either was called, or ſhould have been called, by proportion with the reſt, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept *labourers* into his Vineyard *eleven hours* of the day, yet he ſeldome calleth any of the *twelfth*; for that is rather an hour to diſcharge ſervants, than to admit new.

Some Expoſitors finding mention of the dawning of the day, in this Parable, *verſ.* 1. (*b*) They reckon the 4 *quarters* of the day after this manner. *Hora prima*, *Hora tertia*, *Hora ſexta*, *Hora nona*. Where firſt they err, in taking the *dawning* of the day for the *firſt hour* of the day; for πρωὶ the *dawning*, ſignifieth the *laſt quarter of the night*, called the *Morning watch*. Secondly, they err in making the *laſt quarter of the day* to be the *ninth hour*, for what then ſhall become of the *eelventh hour*, mentioned in the ſame Parable?

By this diviſion of the day into theſe four *quarters*, or *greater hours*, the *Evangeliſts* are reconciled touching our *Saviour*'s Paſſion. He was crucified at the third hour, *Mark* 15. 25. S. *John* intimateth his examination before *Pilat*, to have been *Hora quaſi ſexta*, *about the ſixth hour*, *John* 19. 14. In the firſt place, underſtand by his crucifying, not *his hanging on the Croſs*, which was not till the *ſixth hour*, *Luk* 23. 44. nor his *expiration*, which was not till the *ninth hour*, *Mar.* 15. 34. but his *examination* under *Pilate*, at which time the people cried out, *Crucifie him*, *Crucifie him*; and then the third and ſixth hour will eaſily be reconciled

Erat autem primus ternarius à prima uſq; ad tertiam, & dicebatur prima hora, ſecundus erat à tertia, uſq; ad ſextam & dicebatur hora tertia, tertius erat à ſexta uſq; ad nonam, & dicebatur ſexta; quartus à nona uſq; ad ultimam quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Toletus, receptam licet à multis recentionem (ut ipſe ait) quoniam de undecima cujus meminit parabola, altum apud hos ſilentium. Jure vapulant à te, Tolete, qui excludunt undecimam conſtanter tamen aſſerenda eſt contra te quadripartita diei diviſio, in hoc potiſſimum illorum error conſiſtit, quod horam primam faciunt, non inveniunt; horam undecimam inveniunt excludunt tamen, nihil à mente Evangeliſtarum magis alienum, quam ut ἡ πρωὶ verteretur hora prima diei, quæ in illorum ſcriptis ſonat quartam noctis vigiliam. Vid. Tolet. in Joan. cap. 19. Annot. 8.

conciled, for theſe two hours immediately following one another, what was done on the third hour, might truly be ſaid to be done about the ſixth.

Laſtly, This ſheweth that the hours among the *Jews* were of two ſorts; ſome leſſer, of which the day contained twelve: others *greater*, of which the day contained four, as hath been above ſhewn: the leſſer are termed *hours of the day, Are there not twelve hours of the day? John* 11.9. The greater, ſome term *hours of the Temple*, or *hours of prayer*. Peter and *John* went up into the *Temple*, at the *ninth hour of prayer*, *Acts* 3. 1. But in truth there are but three hours of prayer, the *third*, the *ſixth*, and the *ninth*. (*o*) The *third* inſtituted by *Abraham*, the *ſixth* by *Iſaac*, and the *ninth* by *Jacob*. The *third hour* the *Holy Goſt* deſcended upon the *Apoſtles*, *Acts* 2.15. About the *ſixth* Peter went up to the houſe-top to pray, *Acts* 10.9. At the *ninth*, Peter and John went into the *Temple*, *Acts* 3.1.

c *Druſius in praterit Act.* 3. 1. *Non fuiſſe ultra tres horas precationis in die apud Judæos, clare teſtatur David Kimchi.*

From theſe greater hours of the day and night, the *Canonical hours*, in uſe in the *Roman Church*, had their beginning; each *Canonical* hour containeth three leſſer hours, ſo that in the whole night and day there are eight *Canonical hours*. At ſix of the clock in the evening began the firſt, and that is termed *Hora veſpertina*; or *veſpertinum* ſimply, (*officium* being underſtood) their *Veſpertine*. At nine of the clock at night began the ſecond, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day-ſervice were named, *Hora prima, tertia, ſexta, nona*. Their firſt hour began from ſix of the clock in the morning, and held till nine: the third from nine till twelve,

Vide Bellarm. de bonis oper. in part. 1. cap. 10.

the ſixth from twelve till three, the ninth from three till ſix at night.

The Dial in uſe among the ancient *Jews*, differed from that in uſe among us: theirs were a kind of ſtairs; the time of the day was diſtinguiſhed, *not by lines*, but by *ſteps*, or *degrees*; the ſhade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Ahaz*, the *Sun* went back מעלות *Magnoloch*, *degrees*, or *ſteps*, not *lines*, *Iſai* 38.8.

Their weeks were two-fold; the one was *ordinary* conſiſting of *ſeven daies*, the other *extraordinary* and *Prophetical*, conſiſting of *ſeven years*. *Dan.* 9.24. The firſt is termed *Hebdomas diaria*, *a week of daies*; the ſecond, *Hebdomas annalis*, *a week of years*.

The *Hebrews* at firſt meaſured their moneths according to the courſe of the *Sun*, whence they are called *Menſes ſolares*; and then every moneth conſiſted of thirty daies. The waters prevailed from the ſeventeenth day of the ſecond moneth, *Gen.* 17.13. unto the ſeventh day of the ſeven moneth, *Gen.* 8.4. that is, full five moneths. If we will number the daies, they were an hundred and fifty, *Gen.* 7.24. Whereby it appeareth, that every moneth contained full thirty daies. After the *Iſraelites* departure out of *Egypt*, then they meaſured their moneths by the courſe of the Moon; they are termed *Menſes Lunares*: they contained either thirty daies, and then they were called *Menſes pleni*, *full moneths*: or twenty nine daies, and then they were called *Menſes cavi*, *Deficient Moneths*.

The *Sun* exceedeth the *Moon* in her courſe eleven daies, (*c*) hence every third or ſecond year, one month was inſerted. Now becauſe the twelfth moneth in the *Hebrew Kalender* was called *Adar*, hence when a month was inſerted, the laſt was called *Ve-adar*, the ſecond *Adar*.

(*c*) *Vide Kalendarium Hebraicum Munſteri pag.* 62.

Before

Before their captivity in *Babylon*, they counted their moneths without any name, according to the number. The *First*, *Second*, *Third moneth*, *&c.* After their return from *Babylon*, they called them by these names:

1. *Nisan*; it was also called אביב *Abib*, which signifieth an *ear of Corn.* in this month Barley began to be *eared.*
2. *Iiar*, it was also called זיו which signifieth *beauty*: then the Trees began to be *beautified* with Buds and Blossoms.
3. *Sivan.*
4. *Thamuz.*
5. *Ab.*
6. *Elul.*
7. *Tisri*, otherwise called *Ethanim.*
8. *Marcheſuan*, it was called *Bull.*
9. *Chiſleu.*
10. *Tebeth.*
11. *Shebeth.*
12. *Adar.*
Ve-adar.

They answered to part of

1 March. April.
2 April. May.
3 May. June.
4 June. July.
5 July. August.
6 August. September.
7 September. October.
8 October. November.
9 November. December.
10 December. January.
11 January. February.
12 February. March.

Before their coming out of *Egypt*, they began their year in the moneth of *Tisri*, and thus they continued it always after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Egypt*, they began their year in the moneth *Nisan*, and so continued it for the computation of their greatest Feasts.

Ἐκ μὲν δὴ τοῦ παλαιοῦ τὸν μὲν πρῶτον ἐνιαυτὸν ἦγον Μακεδόνων λεγομένῳ Μαρσουάνῃ ὃ νῦν ἐστὶ Βὰβ ἐμπροσθεν, ὅσον γὰρ Αἰγύπτιοι τὸν ἐναυτὸν ὅλον ἦσαν διατεταχότες. Μωυσῆς δὲ τὸν Νισὰν, ὃς δὴ ξανθικὸς μήνα πρῶτον ὅτι ταῖς ἑορταῖς ὥρισεν. *Joseph. Antiq. l. 1. c. 4 Mendose ponitur μαρσουάνη pro, μαχασουὰν qui mensis erat olim secundus apud Hebræos, sicut & Dius apud Macedones.*

CHAP. II.

Of their Feasts.

BEfore we descend to their particular *Feasts*; First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (a) *Arucoth*, which word signifieth properly, such fare as Travellers and Way-faring men use on their journeys. The word is used, *Jer.* 40.5. *So the chief Steward gave him victuals, and a reward, and let him go.* Likewise, *Pro.* 15.17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment, by way of Feasting, was commonly called (b) *Mischte*, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (c) *Chag*. From this custom of having a feast at the end of their Sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to (d) succeed the *Lords Supper*: In both these greater and more solemn *Feasts*,

a ab ארח אורחות *Iter facere, significat viaticum.*

b משתה *Convivium, compotatio dicitur à potendo sive bibendo, ut Græcè συμπόσιον, ab altera ejus parte.*

c חג, *Festum, celebris solemnitas à radice* חגג, *Festum celebravit.*

d *Chrysostom. 1 Cor. 11. Hoc autum præcipio*

Feasts, there were some Ceremonies used by them, as *praparatory to the Feast*, others in their *giving thanks*, others in *their gesture at Table.*

The *Ceremonies preparatory* were principally these three: 1 *Salutations.* 2. *Washing the feet of the guests.* 3. *Pouring Oyl on them.*

Their *Salutations* were testified either *by words*, or some *humble gesture of the body.* By *words*, and then these were the usual forms; *The Lord be with you:* or *The Lord bless you, Ruth.* 2. 4. From the last of these, *blessing* is often taken in Scripture for *saluting.* If thou *meet* any, (e) *bless* him not, or if any *bless* thee, answer him not again, saith *Elisha* to *Gehazi*, 2 *King.* 4.29. The sense is, as our *English* renders it, *Salute him not.* Sometimes they said, *Peace be unto thee; peace be upon thee. Go in peace*, and such like: *When ye come into an house salute the same; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, Matth.* 10. 12, 13. By *gesture*; their *salutations* were signified sometimes by *prostrating the whole body*; sometimes by *kissing the feet, Luke* 7. 38. commonly by an (f) *ordinary kiss. Moses* went out to meet his father-in-law, and did obey ance, and *kissed him, Exod.* 18. 7. Moreover, *Joseph kissed* all his Brethren, and wept upon them, *Gen.* 45. 15. This Saint *Paul* calleth an *holy kiss*, 1 *Cor.* 16. 20. S. *Peter*, a *kiss of charity*, 1 *Pet.* 5. 14. (g) *Tertullian* calleth it *Osculum pacis, A kiss of peace.* These were *kisses* which a *Cato* might give, and a *Vestal* receive: Of this sort the *Jews* had (h) three kinds; (i) *A kiss of salutation*, which hath been specified by some of those former instances. (k) *A kiss of valediction*: Wherefore hast thou not suffered me to kiss my sons and my daughters, *Gen.* 31. 28. (l) *A kiss of homage*; the word signifieth

e *Tertul. lib. 6. adverf. Marcion.*

f *Xenophon. de institut. Cyr. lib. 1. pag. 17. Item lib. 5. pag. 113.*

g *Tertul. de orat. cap. 14.*

h *Vide Drusium ad difficiliora loca, Exod. c. 12.*

i נשיקות פרקים *Neshikoth pharukim, Oscula propinquorum.*

k נשיקות פרישות *Neshekoth parishuth, Oscula separationis.*

l נשיקות גדולה *Neshikoth gedola, Oscula magnitudinis.*

nifieth a *kiss of state* or *dignity*, but it was to testifie their *homage*, and acknowledgment of their *Kings* Soveraignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul*'s head, and *kissed* him, 1 *Sam.* 10. 1. And unto this they refer that in the second *Psalm*, *Kiss the son, least he be angry*. These *salutions*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore quoted examples.

i *Lotio pedum ante discubitum non solum Judæis, sed & gentibus ipsis erat usitata. Locus hic tuus est, hic occumbe, ferte aquam pedibus Plautus. Pers.*

The second *Ceremony preparatory* was (*i*) *washing their feet*. And the man brought the men into *Joseph*'s house, and gave them water, and they did *wash their feet*, *Gen.* 43. 34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *Joh.* 13. 5. And *Abigail*, when *David* took her to wife, said Behold, let thine hand-maid be a servant to *wash the feet* of the servants of my *Lord*, 1 *Sam.* 25. 41. For this purpose they had certain Vessels in readiness for such imployments: that which our *Saviour* used, we translate a *Basin*, *John* 13. 5. He poured out water into a *Basin*. The word νιπτῆρι there used signifieth in general a *Washpot*, and is there used for that which in strict propriety of speeches, the *Grecians* termed ποδονιπτῆρα, (*i*) *A Washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (*k*) thought that those Water-pots were

k *Stuking. lib. Conviv.*

men-

tioned, *John* 2.6. There were ſet there *ſix Water-pots* of ſtone, after the manner of the *purifying* of the *Jews*. By *purifying* there, underſtand this complemental *waſhing* of which we treat: Now if we conſider the waſhing of their hands, uſual and commendable in it ſelf, though ſuperſtitiouſly abuſed by *Scribes* and *Phariſees*, and the waſhing of their feet, before and after meal, (for our *Saviour* waſhed his Diſciples feet after ſupper) which ſecond waſhing, the *Hebrews* ſay it was in uſe only at the *Paſſover*, there muſt needs be uſe of grate ſtore of water in their greater Feaſts; and therefore no marvel, if many and capacious veſſels ſtood in readineſs. Farther, we are to note, that as the office was ſervile and baſe, ſo the veſſel: which obſervation giveth light to that, *Pſal.* 60. 8. *Moab is my waſh pot*; that is, the *Moabites* ſhall be baſely ſubject unto me, as the pot in which *I waſh my feet*.

The third *Ceremony preparatory*, was *pouring out of oyl*. A woman in the City brought an Alabaſter box of oyntment, and ſtood at his feet behind him weeping, and begun to waſh his *feet with tears*, and did wipe them with the *hairs of her head*, and kiſſed his feet, and *anointed them with the ointment*, *Luk.* 7.37,38. It was alſo poured *upon the head*, whence in the ſame place, *Chriſt* challengeth the *Phariſee* which entertained him, *Mine head with oyl thou didſt not anoint*, *verſ.* 46. *Pſal.* 23. 5. *Thou anointeſt mine head with oyl*.

After theſe *ceremonies of preparation* had been performed, than they proceeded to *giving thanks*. The *Maſter of the houſe* ſitting down together with his Gueſts, took *a cup full of wine* in his right hand, and therewith begun his *conſecration*, after this manner;

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן
Benedictus sis tu Domine Deus noster rex mundi, qui creas fructum vitis.
ברכת היין

(*l*) *Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine.* Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (*m*) *Bircath haiaiin, the blessing of the cup.* With this *Christ* himself seemeth to have begun his supper; *He took the cup and gave thanks, and said, Take this and divide it among your selves, for I say unto you I will not drink of the fruit of the Vine, until the Kingdom of God shall come.* Luk. 22. 17, 18. After *the blessing of the cup, the Master of the house took the bread*, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he *consecrated* it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This *consecration of bread* they termed, (*n*) *Bircath halechem.* After the *consecration*, he *brake the bread*, (whence the *master of the house*, or he who performed these blessings in his stead, was termed * *Hahotseong*, (i. *the breaker:*) the bread being broken, he distributed to every one that sat at the table a morsel, which being done, than they began to feed upon the other dishes that were provided. This Rite of blessing both the Cup and the Bread, they observed only in their solemn Festivales; otherwise they consecrated the Bread alone, and not the Cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their *Christian* (*o*) *love feasts.* Of the first sort, was that Parable proposed by our blessed *Saviour* at a Feast, *Luk.* 14. 7. Of the second, was *Sampson*'s Riddle, which he proposed unto his Companions,

ברכת המזון
Benedictionem panis Drusius in N. T. part. altera p. 78.
הבוצע

(*o*) *Non tam cœnam cœnant quam disciplinam Tertul. Apolog.* c. 39.

Judg.

Judg. 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master* of *the house* himself, or by some guest, if there were any of better note at the table: He taking a cup of Wine in both his hands, began thus: *Let us bless him who hath fed us with his own, and of whose goodness we live*: Then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live*. This *grace* they called (*p*) *Bircath Hamazon*. (*q*) And this is thought to be the Cup wherewith Christ after Supper commended the Mystery of his Blood to his Disciples: After this he which began the Thanksgiving proceedeth, *Blessed be he, and blessed be his name*, &c. annexing a longer prayer, in which he gave thanks: First, for their present food. Secondly, for their deliverance from the *Egyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that *God* would have mercy: 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the *Kingdom* of the House of *David* his Anointed. 5. That he would send *Elias* the Prophet. Lastly, That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

p ברכת המזון

q *Vid. P. Fag. in præc. Hebr.*

This prayer being ended, then all the Guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him: The young Lyons do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward, he which began the thanksgiving, *blessing the cup* in the same form of words as he used at the first

sitting down saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine:* and therewith he drank a little of the Wine, and so the cup passed round the table. Thus they began and ended their Feast, with the *blessing of a cup:* this cup they termed כוס הלל *Cos hillel*, *Poculum ὑμνήσεως*, *A cup of thanksgiving*; and *both these cups* are mentioned by Saint *Luke*; and, which is worth our observation, the word of *Consecration* whereby it was instituted, as part of the Blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (*s*) Hymns and Psalms, which also was practised by our blessed Saviour, *Mark.* 14. 26. So that howsoever he used not any superstitions either then practised, or since added by after *Jewes*, (as the drinking of (*t*) four cups of wine, (*u*) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, *&c.*) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read* *P. Fagius* his Comment on *Duet.* 8. 10. From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords Body and Blood, a *Jewish Ceremony*; I answer, no: For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselite* was admitted into the *Church* of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus, neither was breaking the bread *Sacramental* to the Jew, but then it became a *Sacrament*, when *Christ* said of it; This is

s Scalig. de emend. Temp. lib. 6. p. 273.

t Moses Kotsensis fol. 118. col. 1.

u Sebastian Munster. Mat. 26.

* *It. prae. Hebr. per. Fagium editas.*

is my body. This cup is the *New Testament* in my blood, *&c. Luke* 22. 19. The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the Blood of Christ? 1 *Corinthians* 10. 16.

The last thing considerable in their Feasts, is their *gesture*. In the days of our *Saviour* it is (*y*) apparent, that the gesture of the *Jews* was such as the *Romans* used. The table thing placed in the middest, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes four, seldom or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behind the second's back: in like manner the third or fourth did lye, each resting his head in the others bosom. Thus *John* leaned on *Jesus bosom*, *John* 13. 23. This first is an argument of *special love* towards him whom the *Master of the house* shall take into his own *bosome*, John, *he was the beloved Disciple*. Secondly, an argument of *parity*, amongst others, resting in one anothers bosom. *Many shall come from the East and West; and shall sit down with Abraham, and Isaac, and Jacob*, Mat. 8. 11. And where shall they sit? In *Abraham's bosom*, *Luke* 16. 22. that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the *bosom of his Father*, *John* 1. 18. that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his Father*. Their tables were perfectly circular, or round, whence their

(*y*) *Voces quibus usi sunt Evangelistæ sonant accubitum non sessionem*, ἀναπίπτειν, *Luk.* 22 ἀνακεῖσθαι; *Mat.* 26. Κατακεῖσθαι, *Luc.* 14. ἀνακλιθῆναι, *Mat.* 14.

their manner of sitting was termed (z) *Mesibah*, *a sitting round*; and their phrase of inviting their guests to sit down, was, *Sit round:* We will not sit round until he come hither, 1 *Sam.* 16. 11. Again, Thy children shall be as Olive-plants *round* about thy table, *Psal.* 128. 3. This custom of lying along upon a *bed*, when they took their meat, was also in use in *Ezekiel*'s time; Thou satest upon a stately *bed*, and a table prepared before it, *Ezek* 23. 41. (a) And whether this were the custome of the ancient *Hebrews*, I leave to be discussed by others. But unto this also doth *Amos* allude; They laid themselves down upon cloaths laid to pledge by every Altar, *Amos* 2. 8. that is, the (b) *garments* taken to pledge they use in stead of *beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implieth this custom of lying at the Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in *Egypt*; for this cause is it that they had a strict charge in eating the *Passover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds on which they lay. Here, seeing the rule of observing the *Passeover* requireth, that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying upon a bed*: it may be demanded, Whether *Christ transgressed* not against the first Institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus; and, in my mind, fully: (c) We must know, saith he, that *Exod.* 12. it was commanded, after what manner they, ready to depart out of *Egypt*, should eat the *Passoever* at that time; for the necessity

z סבב Discubitus, cujus radix est סבב circumivit, Ambivit.

a Philo Jud. p. 383.

b Vetustissimus mos erat, super lanatis pellibus discumbere. Qui poterat pelles raddere d vestes erat. Ovid.

c Tremel. in Mat. 26. 20.

neceſſity of that time ſo required, namely, an haſty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paſchal* ſhould be renewed every year, thoſe words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt conſent, that the Commandment of *ſprinkling the door-poſts with blood*, of *having on their ſhooes*, of *girding their loyns*, of *taking ſtaves in their hands*, and *eating the Lamb in haſt*; did not extend it ſelf to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*: (*d*) Yea, it was an ancient tradition amongſt them, that when they did in after-times eat the *Paſſover*, they would ſit down, or lean upon a bed, as our *Saviour* and his Diſciples did, in token of their deliverance obtained.

d *Talmuda tract. de Paſchate vid. Tremel. loco ſuperius citato.*

The parties that gave entertainment at their *Feaſts* were two; 1. (*e*) The *Maſter of the houſe*. 2. The *Maſter of the Feaſt*; they differed thus: The *Maſter of the houſe* was termed בעל הבית *Baal habeth*, οἰκοδεσπότης, *Pater familias*. The *Maſter of the Feaſt* was termed משתה שר *Baal miſchte*, ἀρχιτρίκλινος, *Triclinii Præfectus*. The *Maſter of the Feaſt* was the cheif ſervant, attending the *Maſter of the houſe* in time of the Feaſt. Others add a (*g*) third ſort, whom they would have to be *Præfecti morum*, in Greek they were termed ἐπόπται. Their Office was thought to have been the inſpection of the Gueſts, that none ſhould diſorder themſelves by drinking too much; whence they were called ὀφθαλμοὶ, *the eyes of the Feaſt*. Such kind of Officers were in uſe in *Ahaſuerosh* his Court, *Eſth.* 1. 8. and likewiſe among the (*h*) *Athenians*; but whether any ſuch belonged unto the *Jews* is juſtly doubted.

e *Vid Caſaubon exercit. p. 258.*

g *Gaudentius Brixianus, vid. Caſaubon. ibid.*

h *Athenæus, l. 10.*

The

The ancient *Jews*, they were both Hospital, ready to entertain, and also liberal in their entertainment: Their Hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that Proverbial speech concerning the entertainment of a friend: (*i*) *That the first day he is Oreach, a guest: the second Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembring the poor at their Feasts, by sending them portions. Send portions unto them for whom nothing is prepared, *Neh.* 8. 10. (*k*) This was afterwards practised by Heathens, who in their solemn Feasts did not onely entertain their Guests for the present, but did also allow them certain junkets to carry away with them. These they termed ἀποφόρητα: and likewise, unto their friends who were absent they sent portions, which they termed μοίρας. This observation giveth light to that *Canon* in the *Laodicean Counsel*, which forbiddeth the *Christians* in their love feasts, μέρη ἄιρειν, to *send portions*, the reason of which prohibition, I conceive to be three-fold. First, that *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

(*i*) אֹרֵחַ *Hospes* טוֹרֵחַ *Onus* בָּרַח *Profugus Buxtorf. Synag. cap. 32. p. 493.*

(*k*) *Moris erat veteribus in conviviis μοίρας mittere a sentibus amicis. Theophrastus cap. περὶ μεμψιμοιρίας. Idem testatur Plut. in Agesilaio.* Διέπεμπε μοίρας τοῖς φίλοις ὧν αὐτὸς ἐτρύφων. *Eundem morem Judæis in usu fuisse testantur sacræ literæ Nehem. 8. 10.* Ἀποστείλατε μοίρας.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day; that is, as we count, about Noon. Kill meat and make ready, for the men shall eat with me at *Noon*,

Gen.

Gen 43.16. Peter *went up upon the houſe to pray about the ſixth hour; than waxed he an hungred, and would have eaten, but whiles they made ſomething ready, he fell into a trance*, Acts 10.9, 10.

Moreover we may here note the difference between thoſe *three cups* mentioned in Scripture, ποτήριον τῆς εὐχαριστίας, 1 *Cor.* 10.19. The *cup of bleſſing*, and this is applied to thoſe ſeveral cups uſed in their ſolemn Feaſts, becauſe of thoſe bleſſings or thankſgiving annexed. Secondly, ποτήριον ἐπὶ παρακλήσιν, *Jer.* 16 7. The *cup of conſolation*; this was ſo called, becauſe it was ſent by ſpecial friends in time of mourning, as intending by this drinking to put away ſorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, *Pſal.*116.13. *The cup of ſalvation*: this was uſed commonly after their *Peace-offerings*, which were vowed in way of thankfulneſs for benfits obtained. Whence the *Seventy Elders* commonly tranſlate *a Peace-offering*, σωτήριον, *A ſacrifice of ſalvation*, or *ſalvation it ſelf.*

CHAP. III.

Of their Sabbath.

THe word שבת *Schabbath*, from whence our *Engliſh* word *Sabbath* is derived, ſignifieth *Reſt*, and is applied to all *ſolemn Feſtivals. They polluted my Sabbaths*, *Ezek.* 20. 21. that is, my *Feaſts*. Sometimes it is applyed to the *whole week*, *Jejuno bis in Sabbato*, *I faſt twice in the week.* Sometimes, and that moſt frequently, it is uſed for that 7th day which God had ſet apart for his own ſervice. This laſt was holy, either by a ſimple holineſs which belonged

to it, as was the ſeventh day; or elſe by a double holineſs occaſioned by ſome ſolemn Feaſt upon the ſame day, and then it was called, *Sabbatum magnum, a great Sabbath, John* 19.36. For on that *Sabbath day* of which S. *John* ſpeaketh, the *Feaſt of the Paſſover* hapned that year.

The week days are termed by the *Hebrew* חולים *Cholim, prophane days*; by the *Greek* ἐργοὶ, *working days*: but when they ſpeak of them altogether, τὰ μεταξὺ σαββάτου, *the ſpace of time between the two Sabbaths.* (*a*) This was the time upon which the *Gentiles* deſired to hear *Paul Act.* 13.42. In reſpect of the different degrees of holineſs on days, the *Sabbath-day* is not unfitly compared to a *Queen*, or rather to thoſe whom thy termed *Primary wives*; other *Feaſt days* to *Concubines*, or *half wives*; *working-days*, to *hand maids.*

a *Scalig. de emend. Temp. l. 6 p. 261. Item Beza in hunc locum.*

The *Sabbaths* began at (*b*) ſix a clock the night before: this the *Grecians* called παρασκευὴ σαββάτου the *Hebrew* * *Biath haſchabbath*, the *enterance of the Sabbath.*

b *Scalig. de emend. Temp. l. 6. p. 269.*

* בואת השבת

The *preparation* to the *Sabbath* begun at (*c*) three of the clock in the afternoon; the *Hebrews* called this ערב השבת *Gnereb haſchabbath*, the *Sabbath eve.* By the ancient *Fathers* it was called (*d*) *cœna pura*; the phraſe is borrowed from *Pagans*, whoſe Religion taught them in their Sacrifices to certain of their *Gods* and *Goddeſſes*, to prepare themſelves by a ſtrict kind of holineſs; at which time of their preparation they did pertake of a certain Supper, which as it conſiſted of choice meats, ſuch as thoſe *Heathens* deemed more holy than others: ſo it was cat with the obſervation of *Holy Rites* and *Ceremonies*: Hence they themſelves were ſaid at this time of their preparation to be in *In caſto*, and their preparatory Supper termed, *Cœna pura.* Thus we ſee the reaſon why the

c *Joſeph. Antiq l. 16. c. 10.*

d *In ritibus Paganorum. cœna pura appellabatur; cœna illis apponi ſolita, qui in caſto erant. quod Græci dicunt* ἁγνεύειν, *vel* περιαγνεύειν. *Iſaac Caſaubon, Exercit. 16. p. 662.*

the *Fathers* called the *Sabbath-eve*, *Cœnam puram*. By the *Evangeliſts* it was called παρασκευὴ, *A preparation*, *Mark* 15.42. For diſtinction ſake, we may call that fore-time of the day προπαρασκευὴ, *A fore-preparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. Firſt on this day they might go no more than three *Parſa's*; now a *Parſa* contained ſo much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then ſit in Judgment upon life and death, as is ſhewn in the Chapter of Tranſlation of Feaſts. (*f*) Thirdly, all ſorts of Artificers were forbidden to work, only three excepted, *Shoomakers*, *Taylors*, and *Scribes*; the two former for repairing of apparel, the other for fitting themſelves by ſtudy to expound the Law the next day, and theſe were permitted but half the preparation time to work.

f *Caſaubon. Exercit.* 16. p. 477. ex *Michtol. Kimchi.*

The beſt and wealthieſt of them, (*g*) even thoſe that had many ſervants, did with their own hands further the *preparation*; ſo that ſometimes the Maſters themſelves would chop herbs, ſweep the houſe, cleave wood, kindle the fire, and ſuch like.

g *Buxtorf. Synagog. Jud. cap.* 10. ex *Talmud.*

In old (*h*) time they proclamed the *Preparation* with noiſe of Trumpets, or Horns; but now the modern *Jews* proclaim it by the *Sexton*, or ſome under Officer of the Church, whom they call שליח צבור *Scheliach tſibbur*, The *Meſſenger of the Congregation*.

h *Buxtorf Synagog. Judaic. ibid.*

Concerning the ſanctification of the *Sabbath* day it ſelf, in corrupter times ſome things the *Jews* added over and above that which God commanded. In other things they took liberty were *God* granted none. In the firſt they were *ſuperſtitious*, in the ſecond *ſacrilegious*.

They took liberty: There were two thouſand

Cubits between the *Ark* and the *Camp*, when they marched, *Joſh.* 3. 4. and in probability the ſame proportion was obſerved when they reſted: this diſtance of ground ſome interpret to be one mile, ſome two; ſome meaſuring it according to a leſſer, others according to a longer Cubit, which they term a *Geometrical Cubit*: But all agree in this, that theſe two thouſand cubits was a *Sabbath* days journey, though none, as I know, have obſerved the reaſon why it was ſo called, which I take to be this: On the *Sabbath* day they were all to repair to the place of *God's* publike worſhip, which was two thouſand cubits diſtant from thoſe who camped neareſt: Hence follow four Propoſitions. Firſt, That two thouſand Cubits any where, by proportion, might be called a *Sabbath dayes journy*. Secondly, That to thoſe who dwelt in the Camps more remote from the *Ark*, a *Sabbath daies journy* was more than two thouſand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of *God's* publick worſhip, though remote. Fourthly, That it was unlawful for the *Jews* hereupon to take liberty to walk idlely whither they would, if it were not more then two thouſand Cubits, pretending it to be but a *Sabbath daies journey*.

They added unto that which God commanded, 1. God ſaid, *Remember to keep holy a ſeventh day*: in which words, *God* ſanctified one day to be *Sabbatum*, (*i*) they added *Sabbatulum*, ſo they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: ſome began the *Sabbath* ſooner than others; this was done by the *Jews* dwelling at *Tiberias*, becauſe they dwelling in a Valley, the Sun appeared not to them ſo ſoon

(*i*) *Hoſpinian. de Orig. feſt c. 3.*

ſoon as it did to others. Some again continued the *Sabbath* longer than others: this was done by thoſe dwelling at *Tſepphore*, a City placed upon the top of a Mountain, ſo that the Sun ſhined longer to them, than it did to others. Thus both of theſe did *Addere de profano ad ſacrum*; add ſomewhat of the working day, immediately going before, or immediately following after: none diminiſhed of the *Sabbath* (*k*) Hence *R. Joſe wiſhed that his portion might be with thoſe that began the* Sabbath, *with thoſe of* Tiberias, *and ended with thoſe of* Tſepphore.

k *Buxtorf. Comment. Maſoret. cap.* 4. *ex Muſar.*

2. God ſaid, *To morrow is the reſt of the holy Sabbath unto the Lord, bake that ye will bake, and ſeethe that ye will ſeethe, Exod.* 16. 23. This Command was proper to the time of (*l*) *Manna*: the reaſon is there alledged, why they ſhould prepare that day for the morrow, becauſe upon the *Sabbath* day they ſhould not find it in the field. The *Jews* extend this Command to all Ages, and therefore they dreſſed no meat this day: this haply was the reaſon, that the *Heathen* people thought they (*m*) faſted on the *Sabbath*, though I deny not but this error might be occaſioned in part from that phraſe, *Jejuno bis in Sabbato.*

l *Jun. & Tremel. in Exod.* 16.

m *Sueton. Auguſt. c.* 76 *de jejun. Sabbat. Vid. Martial. l.* 4. *Epig.* 4.

3. God ſaid, *Ye ſhall kindle no fire throughout your habitations on the Sabbath day, Exod.* 35. 3. This commandment was only concerning fire for the furtherance of the work of the *Tabernacle*, (*n*) for therefore is the *Sabbath* mentioned in that *Chapter*, to ſhew, that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gather, that it is unlawful to kindle any fire at all on this day.

n *Vatablus in hunc locum Item. Trem. & Junius.*

4. God ſaid, *In it thou ſhalt do no manner of work.* This the *Jews* underſtood without any manner of exception. (*o*) Hence they held it unlawful, to *roaſt an apple*,

o *Hoſpinian. de Orig. feſt. c. de Sabbato.*

apple, to tuck an herb, to clime a tree, to kill or catch a flea. Hence they thought it unlawful to defend themselves, being assaulted by their enemies on the *Sabbath* day: By this means, twice they became a prey unto the enemy. (p) First, unto *Antiochus*; whereupon *Mattathias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies; which Decree again they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, settling of Engines, underminings, &c. they became a prey, the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know, that three sorts of servile works were allowed.

p *Joseph* l. 12. cap. 8.

q *Joseph.* l. 14. cap. 8.

1. *Works of Charity*: *God*, that allowed them to lead their Oxe and Ass to water on the *Sabbath*, *Luke* 13. to make their lives more comfortable, much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore, visiting the sick, and the use of the *Physitian*, was both then and now lawful.

2. *Works tending directly to Gods Worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day; for the assembling of the people, *Numb.* 20. 2. And the people might warrantably go from their Houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick Congregation, or Preach the Word. Of these we may say, though

though they are in their own natures bodily labors, yet the *Temple* which was ſanctified did change the nature of them, and make them holy, *Mat.* 23. 17. Or as the *Jews* ſay concerning the overthrow of *Jericho*, which according to their writings fell on the *Sabbath day:* (r) *He which commanded the Sabbath to be ſanctified, commanded it alſo to be prophaned.*

מי שצוה על השבת צוה לחלל שבת

R. D. Kimchi in Joſh. 6.

3. *Works of abſolute neceſſity*, as the defending ones ſelf againſt his enemy, and others of like nature: concerning which the *Jews* have a ſaying, (s) *Peril of life drives away the Sabbath*, And the *Chriſtians* with a little change of a more common Proverb, ſay, *Neceſſitas non habet ferias*; *Neceſſity hath no Holy days.*

סכנת נפש דוחה שבת

CHAP. IV.

Of their Paſſover, and their Feaſts of Unleavened Bread.

SOme of the *Fathers* have derived the word (a) *Paſchal*, from a Greek Verb, ſignifying to ſuffer, becauſe the *ſufferings* and *Paſſion* of our *Saviour*; are celebrated about that time. (b) This Opinion *Auguſtine* juſtly confuteth, for the word is originally an *Hebrew* word, ſignifying to *paſs by, to leap*, or *paſs over.* The *Etymology* is *God's* own. It is the ſacrifice of the *Lord's Paſſover*, which *paſſed over*, &c. *Exod.* 12. 27.

The word *Paſſover* in Scripture hath three acceptions. Firſt, it is taken for that yearly ſolemnity which was celebrated upon the (c) fourteenth day of *Niſan*, otherwiſe called *Abib*; you may call it the *Paſſover of the Lamb*, becauſe on that day toward

a *Tertul. ad verſ. Judaic. c* 10 *It. Ambroſ. lib. de Myſter. Paſch. cap.* 1.
b *Aug. in titul. Pſal.* 68.
c *E Theologia non pauci omnia quæ ad* 14. *noctem pertinent* 15. *attribuunt quem errorem hauſerunt exturbidis Rabbinorum lacuni, qui hodie eundem errorem errant, teſte Scaliger. de emend. Temp. l.* 6 *p.* 370.

the

the evening, the *Iſraelites* were commanded according to their Families to roaſt a *Lamb*, and eat it in their private houſes. Secondly, it ſignifieth that yearly Feſtivity which was celebrated on the fifteenth of *Niſan*: it may be called the *Paſſover* of *ſheep and Bullocks*, *Duet.* 16.2. Otherwiſe we may call it the *Feaſt of the Paſſover*; as the fourteenth of *Niſan* was called ſimply the *Paſſover*. In the fourteenth day of the firſt month, is the *Paſſover of the Lord*, and in the fifteenth day of this moneth is the *Feaſt*, *Num.* 28. 16. 17. Toward this Feaſt we are to underſtand that *Joſiah* gave unto the people ſuch a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole ſolemnity, beginning the Fourteenth of *Niſan*, and ending the one and twentieth of the ſame moneth. Now the *Feaſt of unleavened bread drew nigh, which is called the Paſſover*, *Luk.* 22.1. So that in this acception is contained the *Feaſt of unleavened bread* alſo, notwithſtanding, in proper ſpeaking, the *Feaſt of unleavened bread* was a diſtinct *Feaſt* from the *Paſſover*.

Firſt, the *Paſſover* was to be kept on the *fourteenth day of the firſt month, at even*. This was their ſecond Sacrament, in which although they were enjoyned to eat unleavened bread with the Lamb, yet the *Feaſt of the unleavened bread* began not till the morrow following, being the *fifteenth day of the ſame moneth*, and laſted ſeven daies, of which only the firſt and laſt were holy Convocations, wherein they might do no ſervile work, *Levit.* 23.5,6,7,8.

Secondly, the *Paſſover*, in the age following its firſt inſtitution, might not be killed and eaten in any other place, ſave only where the *Lord* did chooſe to place his name, which afterward was at *Jeruſalem*: but

but the *feaſt of unleavened bread*, the *Hebrews* thought themſelves bound to keep in every place whereſoever they dwelt, if they could not be at *Jeruſalem*: and (d) *eating of it*, they ſay, *depended not upon the eating of the Paſſover, but it was a commandment by it ſelf.*

d לא חלה אבילתו בקרבן הפסח אלא זו מצרה עצמה *Maimon. de fermento & Azymo. c. 6. ſect. 1.*

The *Rites* and *Ceremonies* obſerved by the *Jews* in the eating of this Sacrament, their *Paſchal Lamb*, agreed with thoſe general Ceremonies uſed in their ſolemn Feaſts. They *bleſſed the cup*, and *bleſſed the bread*, and *divided* amongſt the gueſts, and *waſhed the feet* of thoſe that ſate at the table, as is ſhewn in the Chapter of *Feaſts*. The particulars in which it differed from other Feaſts, are delivered in thoſe interrogatories, or queſtions propoſed in way of *Cateciſm*, by ſome child, at the time of eating their *Paſſover*, or rather in the anſwer made unto the child by him that bleſſed the table. The queſtion was thus: What meaneth this ſervice? The form of the anſwer was, (e) How different is this night from all other nights, for all other nights we waſh but once, in this twice (thus *Chriſt* when ſupper was ended waſhed his Diſciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights we eat any ſort of herbs, in this night bitter herbs: In all other nights we eat and drink either ſitting or lying, but in this we lye along. Then he proceeded to declare, that the *Paſſover* was in reſpect that the *Lord paſſed over* the houſes of their Fathers in *Egypt*. Secondly, He held up the bitter herbs in his hand, and ſaid; Theſe bitter herbs which we eat, are in reſpect that the *Egyptians* made the lives of our *Fathers bitter in Ægypt*. Thirdly, he held up the unleavened bread in his hand, and ſaid, This unleavened bread which we

e *Scalig. de emend. Temp. l. 5. p. 270.*

eat, it is in reſpect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechiſing* they ſay, is commanded, *Exod.* 12. 26. They called it הגדה *Haggada*, (i) *Annunciatio*, the *declaration* or *ſhewing forth* of the *Paſſover*. Hence the *Apoſtle* borroweth this phraſe; *As often as ye ſhall eat this bread, and drink this cup, ye ſhall declare*, or *ſhew forth, the Lord's death*, 1 *Cor*, 11. 26.

Concerning this Lamb they are charged thus: *Upon the tenth of* Abib *every one ſhall take a Lamb for an houſe, a male of the firſt year, without blemiſh, and this he kept until the fourteenth day of the ſame month*, *Exod.* 12. 3. *&c.* The *Lamb*, it was either of *Sheep* or *Goats*. For an *houſe*, the whole body of the *Iſraelites*, was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houſes*: if the *Houſe* were too few for the eating of the *Lamb*, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed θεσσία, in the ſame ſenſe S. *Mark* uſeth συμπόσια, and πρασιαὶ, *Mark* the ſixth. All theſe words ſignifie a *ſociety*, or *company of gueſts, ſo many as can ſit at the ſame table*: the latter word properly ſignifieth, *a bed in a Garden*; and thus in the *Goſpel*, the whole multitude ſitting on the graſs, ſeem to be compared unto a *Garden*; and their ſeveral *ſocieties* or *companies*, unto ſo many *beds in the Garden*. The number of *Communicants* in this *Paſchal ſociety* (f) was never leſs than ten, nor more than twenty. It followeth in the Text, *A male*, to note the maſculine and peerleſs vertue of our *Saviour*, whom it did typically ſhew forth. (g) *Of the firſt year*; which phraſe they interpret thus, That the lamb, after it was eight daies old and forward, was

f *Ioſeph de bello Jud. l. 7 c. 17.*

g *Hebraice* בן שנה *Filium anni. Sunt qui diſtinguunt inter Filium anni & Filium anni ſui, filium anni interpretantur, qui annum unum agit, nec minor, nec major. Filium vero anni ſui, qui eſt in anno primo, licet eum nondum abſolverit. Sed Aben Ezra negat abſque Cabala poſſe ſciri quis ſit filius anni ſui, nam ſicri poteſt, inquit, ut ſit Vau addititium ſive paragogicum, quale in* חיתו *& ſimilibus.*

was allowable to be offered for the *Paſſover*, but not before; becauſe it is ſaid, *When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven daies under the dam, and from the eighth day, and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord, Levit.* 22. 27. And the reaſon of this Law, ſome of the *Hebrews* have thought to be, (*h*) becauſe in their Opinion nothing in the world was abſolutely perfect, until a *Sabbath* had paſt over it. Moreover if it were an hour elder then a year, it was unlawful, becauſe it is ſaid, *A male of the firſt year, without blemiſh*, as well to admoniſh the *Iſraelites* of their own perſonal integrity, as to ſignifie the abſolute perfection of him who was in truth the *Lamb of God.* And this he kept till the *fourteenth day of the ſame month.* The *Rabbines* (*i*) affirm four cauſes of this: *Firſt*, becauſe otherwiſe through the multitude of buſineſſes, at the time of their departure, they might forget the *Paſchal Lamb*. *Secondly*, that in this four daies ſpace they might have the more certain knowledge of the Lamb's perfection. *Thirdly*, that by beholding the Lamb ſo long before their eyes, they might have the better occaſion, in that ſpace, both to recount with themſelves *God's* mercy in their deliverance from *Ægypt*, and alſo to inſtruct and *Catechiſe* their children in that point: for which reſpect it was a received Tradition amongſt the *Jews*, that during the ſpace of theſe four daies, their Lamb was tyed to their bed-poſts. *Laſtly*, that in this time of preparation, they might throughly fit and addreſs themſelves for the Oblation.

h *Vid. Munſter ad Levit.* 22.

i *Hoſpinian. de Orig. feſt. cap* 5.

The time when the *Paſchal Lamb* was to be ſlain, was at the *Evening*, *Exod.* 12. 6. Or, as the Original

reads, *between the two evenings.* Here *Divines* move the queſtion, what part of the day ſhould be underſtood by this phraſe. Some diſtinguiſh the *two evenings* thus, That there was (*k*) *Veſpera Solis*, the *evening of the Sun*; namely, when the body of the Sun ſetteth: and *Veſpera luminis*, *the evening of the light*, when the beams and ſhining of the *Sun* is alſo gone from off the earth; The ſpace or interim between theſe *two Evenings*, is thought to be one hour, and the third part of an hour; in which ſpace of time, they ſay, the *Paſchal Lamb* was ſlain, (*l*) Others admit a greater latitude, and diſtinguiſh thus: There is ſay they, *Veſpera declinationis*, the *Evening of the Sun declining*; and *Veſpera occaſus*, the *Evening of the Sun ſetting*; and their meaning is, that their *Paſſover* was offered in this intermediate time, between noon and night. This latter anſwer ſeemeth moſt agreeable to the truth. Firſt becauſe by this ſpeech we muſt underſtand a latitude of time, wherein might be offered not only the *Paſſover*, but the *daily Evening Sacrifice* alſo, for even that likewiſe was commanded, *Inter duas Veſperas*, *between the two evenings*, *Num.* 28. 4. Now this might be offered in the former part of the afternoon. (*m*) The manner of their ſacrificing, in regard of this time, we find thus regiſtred, if we count the hours according to our uſual computations: the *daily ſacrifice of the evening Lamb* was uſually *ſlain* between *two* and *three*, it was *offered* between *three* and *four*: upon the *Paſſover Eve* it was ſlain between *one* and *two*, it was *offered* about half an hour before *three*; but if their *Paſſover Eve* hapned to be the ſame with their *Sabbath Eve*, then the daily *Evening Sacrifice* was *ſlain* between *twelve* and *one*, it was offered half an hour before *two*; and afterward the *Paſſover*. Secondly,

k *Aben. Ezra, Exod.* 12.

l *R. David. in Radic. Hoc etiam colligi poteſt ex Pirk. Aboth. c.* 5.

m *Talmud. tract. de paſchate. c.* 1. *in initio.*

condly, this agreeth with the Oblation of the true *Paſchal Lamb*; for, as the time of his crucifying began in the third hour of the day, with the *daily morning ſacrifice*, *Mark* 15. 25. ſo it ended at the ninth hour, *Mark.* 15. 34 which was the time of their ordinary *evening ſacrifice*: but upon their *Paſſover Eve*, it was the time when their *Paſchal Lamb was ſlain.*

Furthermore, the *Lamb was to be eaten with bitter herbs*: the reaſon of this command is, that thereby they might be moved to thankfulneſs towards *God*, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Ex.* 1. 14

Theſe *bitter herbs* they dipt in a certain ſauce thick like Muſtard, called (*m*) *Charoſeth*, (*n*) which thick ſauce (ſay they) was a memorial of the *day* wherein they wrought in *Egypt*. (*o*) This is thought of ſome to be that wherein *Chriſt* diped the ſop which he gave to *Judas*. Of this ſauce the *Hebrews* write thus; (*p*) they uſed to dip the *unleavened bread* in that ſauce *Charoſeth*, and to eat; then they dipt the bitter herbs in the *Charoſeth*, and did eat them. (*q*) It was made of the Palm-tree branches, or of dry Figs, or of Raiſins, which they ſtamped and put Vinegar thereto, and ſeaſoned it, and made it like Clay, and brought it unto the Table in the night of the *Paſſover*.

m חרוסת

n *Moſes Kotſenſis, fol.* 118

o *Scalig. de emend temp l.* 6. *p.* 272.

p *Maim. de fermento. c.* 8. *ſect* 7.

q *Maimon in* חמץ ומצה *c* 7. *ſect.* 11.

The other ſeven daies following the fourteenth of *Niſan*, were in ſtrictneſs of ſpeech a diſtinct Feaſt, as is above-ſhewed; namely, *the Feaſt of unleavened bread* becauſe in that ſpace of time, (*r*) no *leavened bread* ought to be found in their houſes, (*s*) their degrees of *preparation to this feaſt* are *four*. 1. *Expurgatio fermenti*, *the cleanſing of* all their *houſhold ſtuff* and *veſſels*, unto which *leaven* might haply cleave; and this was done two or three daies before the *Paſſover*. 2. *Inquiſitio fermenti*, the *ſearching after leaven* throughout all

r *Hujus moris veſtigia quædam ſunt reperta in Romano Flamine Diali. A. Gell. noct. Attic. lib.* 10. *c.* 15.

s *Buxtorf. Synag. Judaic. c.* 12. *p.* 317.

the rooms of their houſes, even to the Mouſe-holes: this they did with a waxen Candle, and as *Buxtorfus* noteth, upon the night before the *Paſſover*: and *Scaliger* delivereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quarta decima, uſque ad quartam horam poſt ortum ſolis. At the beginning of the fourteenth day, until the fourth hour after the riſing of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the *Jews*, in the computation of their Holy-daies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven*; and this was done from the fourth of the ſixth hour, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath ommitted, namely, *Execratio fermenti*, the *curſing of the leaven*, in this form: (*t*) *Let all that leaven, or whatſoever leavened thing is in my power, whether it were ſeen of me, or not ſeen, whether cleanſed by me, or not cleanſed, let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

* *Scalig. de emend. Temp. in prolegem.*

t *Buxtorf. Synag. c. 12. p. 325*

In caſe any did eat leavened bread thoſe ſeven daies, the penalty was, that ſuch a *ſoul* ſhould be *cut off from Iſrael*, *Exod.* 12. 15. Which penalty hath amongſt Expoſitors a (*u*) three-fold interpretation. Some underſtand thereby ſuch a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off ſuch from the living by an untimely death*: others, that he ſhould *die without children*, leaving no poſterity behind him: To this purpoſe their Proverb is, (*x*) *A man childleſs is lifeleſs*.

u *Vid. P. Fag. in Exod. 12.*

x *Vid. P. Fag. ibid.*

Of theſe three, the firſt is moſt probable in this place, though the ſame Text may admit the ſecond interpretation in other places of Scripture, as is declared in the Chapter of Circumciſion. Notwithſtand-

ſtanding here let the judicious Reader determine, whether theſe words do not imply, beſides the ſecret actions of God touching the ſoul of ſuch a Delinquent, a direction unto the Church how to deal with parties thus offending, by cenſuring them with Excommunication, which kind of cenſure elſewhere the Scripture calleth, *A caſting out of the Synagogue*, *John* 16.2. A ſpeech much like this, *A cutting off from Iſrael.*

Three things may be here demanded. Firſt, who killed the *Paſchal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? Firſt, it was killed by the *Prieſts*, 2 *Chron.* 35.6. Secondly, it was killed after the firſt time in the *Court of the Temple*, the place which *God* had choſen, *Deut.* 16.6. (y) Thirdly the owner of the Lamb took it of the *Prieſt*, and did eat it in his own houſe at *Jeruſalem*, *Chriſt with his diſciples kept the Paſſover in an upper-chamber at Jeruſalem.*

y *Maimon. in Korban Peſach c.* 1 *ſec.* 6.

It may further be demanded, whether the Paſſover conſiſted of two ſuppers, one immediately ſucceeding the other? Some affirm it, and their reaſons are theſe: Firſt, ſay they, the *Paſſover* was eaten *ſtanding*, but *Chriſt* uſed another geſture. This argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the *Paſſover*, as at the conſecration of the *Sacrament*, and the *Jews*, generally after the firſt inſtitution, in all their *Paſſovers*, uſed rather this poſture of their body, than the other of ſtanding, in token of reſt and ſecurity, as appeareth in the *Chapter of Feaſts*. Secondly, they ſay, the *Paſchal Lamb* was wont to be roſted; but in the laſt *Paſſover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *Broth into which he dipped the bread.* This reaſon is as weak as the former, becauſe though there was a command

to

to eat the *Paſchal Lamb roſted*; yet there was no prohibition to joyn their ordinary ſupper with the eating thereof, and that might admit broth: but, as it is ſhewn above, the matter into which the ſop was dipped, was thought to be the ſauce *Charoſeth*. Thirdly, they urge *John* 13. 2. That the firſt ſupper was done, when *Chriſt* aroſe and waſhed his Diſciples feet, and after that he gave *Judas* the ſop, which muſt argue a ſecond ſitting down. This foretelling his *Diſciples*, that one of them ſhould betray him, is likewiſe by Saint *Luke* recited after the conſecration of the *Sacrament*. This is the ſtrongeſt argument, and yet not of ſufficient validity, becauſe by a kind of *Prolepſis*, or anticipation of time, it is not unuſual, in the Scripture, to relate that firſt, which according to the truth of the Hiſtory, ſhould be laſt. Thus *John* 11. mention is made of *Mary* which anointed the *Lord*, yet her anointing of him followeth in the next *Chapter*. And this ſame Hiſtory of betraying *Chriſt*, Saint *Matthew*, and Saint *Mark* recite it before the conſecration of the *Sacrament*. Whence the *Jews* have a Proverb, (z) *Non eſſe prius aut poſterius in ſcriptura*; That *firſt* and *laſt*, muſt not be ſtrictly urged in Scripture. Together with theſe anſwers, conſider how improbable it is, that ten perſons (for ſometimes they were ſo few) ſhould eat a ſecond ſupper, after they had eaten *A Lamb of the firſt year*, which might be an year old. It is evident alſo by that of *Barabbas*, that it was a received cuſtom on the *Paſſover*, to let looſe and enlarge one Priſoner or other. Concerning the reaſon hereof, the conjecture is three-fold, Some think this cuſtom to have been uſed in memory of *Jonathan* the ſon of *Saul*, when the people reſcued him from the hands of his Father. Others ſay that the

(z) אין מוקדם ומאוחר בתורה *Salum. Iarchi. in Gen. 6. 3.*

the reaſon hereof was, that the Feaſt might be celebrated with the greater joy and gladneſs. Others more probably think, it was done in remembrance of their deliverance form the *Egyptian bondage.*

Again, here is to be obſerved, that the *Jews*, ſpeaking of their *Paſſover*, did ſometimes ſpeak according to their *civil computation*, wherein they meaſured their days from *Sun-riſing* to *Sun-riſing*: ſometimes according to their *ſacred computation*, which was from *Sun-ſet* to *Sun-ſet.* This ſerveth for the reconciliation of that, *Numb.* 12. 18. which ſeemeth to make the fourteenth day of the firſt month, the firſt day of unleavened bread. (*a*) And *Joſephus* telleth us that they numbered *eight days* for that Feaſt. In like manner the Diſciples are ſaid to come unto *Chriſt* the *firſt day of unleavened bread*, ſaying unto him *Where wilt thou that we prepare for thee to eat the Paſſover? Mat.* 26. 17. as if the *firſt day of unleavened bread*, were before the *Paſſover.* All theſe are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the *feaſt of unleavened bread* began the fifteenth day, and continued ſeven days only, and the *Paſſover* was before the *feaſt of unleavend bread.*

a *Joſeph. Antiq. l.*2.*c.*5.*p.*65.

In the laſt place we muſt know, that there was permitted a *ſecond Paſſover* to thoſe who could not be partakers of the *firſt*, by reaſon either of their uncleanneſs by a dead body, or of their far diſtance from the place where it was to be offered. This was to be obſerved in the ſecond month, the fourteenth day thereof, according to all the Ordinances of the firſt *Paſſover*, *Numb.* 9. Touching that permiſſion of a *ſecond Paſſover*, to thoſe that were in a journey *far off*: The *Hebrew* of this word *far off*, hath extraor-

dinary pricks over it, for ſpecial conſideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in treſpaſſes and ſins, and *far off*, *Epheſ.* 2. 13. ſhould be made *nigh* by the blood of *Chriſt*, and ſo partakers of him, the *ſecond* Paſſover. Of this legal Ordinance the *Hebrews* ſay, (*b*) What is this journey *far off?* fifteen miles without the walls of *Jeruſalem*, who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt month, fifteen miles or more, when the Sun riſeth, Lo, this is a journey *far off*; if leſs then this, it is not a journey *far off*, for he may come to *Jeruſalem* by after midday, though he go on foot, eaſily. The Agreement between the *Paſchal Lamb* and *Chriſt* ſtandeth thus,

b *Maimon. in Korban. Peſach c.* 5. *ſect.* 8, 9.

Chriſt is our Paſſover, 1 *Cor.* 5.

The Paſchal Lamb was,	Chriſt was,
1 One of the flock.	1 *Perfect man*, John 1.
2 Without blemiſh.	2 *Without ſin.*
3 To be ſacrificed and roaſted	3 *Suffered and died*,
4 His bones were not broken	4 *They brake not his legs*, John 19. 33.
5 About the Evening.	5 *In the end of the world*, Heb. 9. 26.
6 Their door-poſts were to be ſprinkled with the blood.	6 *The Blood of Chriſt purgeth our conſciences.*
7 That the puniſhing Angel might paſs over them.	7 *That ſin and death might not prevail againſt us.*
8 It was eaten in their ſeveral families.	8 *He is applied by Faith.*
9 The whole Lamb.	9 *According to all the Articles of the Creed.*

10 With

10. Without Leaven.	10. *Without Hypocrisie,* 1 Cor. 5.
11. With bitter herbs.	11. *With patience under the Cross.*
12. In haste, and in the manner of Travellers.	12. *With an earnest and longing expectation of life eternal.*
13. Only by the Circumcised.	13. *Only by the faithful,* 1 Cor. 11.

CHAP. V.

Of their Pentecost

THis Feast was called πεντηκοστὴ, *the Pentecost*; which word signifieth the *fiftieth day*, because it was observed upon the *fiftieth day after the second of the Passover*, which was the *sixteenth of Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was τὸ πάσχα, the *Passover*; the *fifteenth* ἡ ἑορτὴ τῶν ἀζύμων, the *Feast of the Passover*: or* πρώτη τῶν ἀζύμων, the *first of the Passover*: the sixteenth was δευτέρα τῶν πασχα, the *second of the Passover*; or *the morrow after the Passover*, *Levit.* 23. 11. which is all one, as if it had been said, the *morrow after the feast of the Passover*; for in those feasts which consisted in many daies, the *first* and the *last* were termed *Sabbaths*. Now these fifty daies were in truth the appointed time of their Harvest, their Harvest, being bounded as it were, with two remarkable daies, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τῶν πάσχα the *second of the Passover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecost*. Upon

* Seniores appellabant hunc diem, πρώτην σαββάτων Lev 23. 11.

the πεντήκοστα, then they offered a (*b*) *sheaf of the same fruits of their harvest*, *Levit.* 23. 10. Upon the *Pentecost*, then they offered two *wave loaves*, *Levit.* 23. 17. the *sheaf* being an Oblation offered in the name of the whole Congregation, whereby all the after-fruits throughout the Land were sanctified, (*c*) it being from thence afterward lawful, and not before, to reap the Corn, the *two loaves* being not only an *Eucharistical Oblation*, but also a token of the Harvest finished and ended. In the second place we are to know, that they did count these fifty daies by numbring the *Weeks* from the πεντήκοστα, whence it was called a *Feast of weeks*. The manner how they counted the *weeks*, was, according to the number of the *Sabbaths* following the πεντήκοστα. Thus the first *Sabbath* following they called πεντηκοστὸν σάββατον: the second, δεύτερον: the third τριτεῖον, *&c.* So that (*d*) all the *Weeks* and *Sabbaths*, during the time of the *Pentecost*; as the *first*, *second*, *third*, and *fourth*, *&c.* took their denomination from πεντήκοστα, which observation giveth light to that of S. *Luke*, *Luke.* 16. 1. where there is mention of a *Sabbath* termed δευτεόπρωτον, that is, the *second first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the πεντήκοστα. Seeing that these *fifty daies* did measure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Ægyptians* began their Harvest about the (*e*) first of *April*, it was quite finished in *May*.

b *Scalig. de emend. temp. l. 6.*

c Καὶ τότε λοιπὸν δημοσίᾳ ἔξεστι πᾶσι καὶ ἰδίᾳ θερίζειν, *Joseph. Antiq. l. 3. c. 10.*

d *Scalig. lib. 6. de emend. temp.* p. 260.

e *Plin. l. 18. cap. 18. Illud ipsum confirmat Leo Afr. testis* ἀυτόπτης *Descript. Afr. lib. 8. c. 4.*

CHAP.

CHAP. VI.

The Feast of Tabernacles

THe (*a*) *Greek* word used to express this Festivity, properly signifieth the *making of Tabernacles*: the (*b*) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven daies, (from the fifteenth of *Tisri*, untill the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of Boughs, in manner of Arbors and Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

a *Jansen. Concord. cap 73. Item Tollet. in Joan. 7.* σκηνοπηγία, *non* σκηνοφαγία.

b חג הסוכות *Chag hasuccoth*

Concerning these Booths, the *Jews* write thus: (*d*) They ought to be made in the open Air, not within doors, nor under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thickness of the Boughs, but with such holes that the Sun and the Stars might be seen thorow them, and the rain likewise descend thorow them. In these they ought to dwell those seven days, as in their houses; they ought to furnish them with household-stuff to ly under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, untill the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permited to stay at home. In *Nehemiah*'s time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Dent.* 22, 8. Some in their

d *Munster Levit.* 23.

Courts, ſome in their ſtreets, *Nehem.* 8. 15.

Plutarch making mention of this Feſtivity, ſaith, that (*e*) theſe *Booths* were made principally of Ivy boughs: but the Scripture reckoneth up *four diſtinct kinds*, *Levit.* 23. 40. which are thought to be, 1. *The Cittern tree.* 2. *The Palm-tree.* 3. *The Myrtle tree.* 4. *The Willow of the Brook*; (*f*) The *Rabbins* teach, that every man brought every morning his burden of the boughs of theſe four Trees, otherwiſe he faſted that day. And this burden they termed (*g*) *Hoſanna*: in alluſion unto this the people cutting down branches form the Trees, and ſtrewing them in the way when our *Saviour* did ride into *Jeruſalem*, cried, ſaying, *Hoſanna* to the *Son of David*, *Mat.* 21. 9. *Plutarch* ſcoffing the *Jews*, compares this Feaſt with that drunken Feſtival in the honour of *Bacchus*, in which the *Bacchides* ran up an down with certain Javelings in their hands, wrapped about with Ivy, called θυρσοὶ and in this reſpect he termeth this feaſt of the *Jews* θυρσαφορείαν *A bearing about of theſe Thyrſi.* That feaſt which the *Athenians* term Ἐιρεσιώνη, was not much unlike.

e *Plutarch. Sympoſ.* 4. *Problem.* 5.

f *P. Fag. Levit.* 23.

g *Elias Thisbit*

Moreover on the next day after this feaſt, they compaſſed the Altar (*h*) *ſeven times* with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reaſon, or elſe becauſe that Palm branches were the chief in the bundle, it was called *Dies Palmarum*, *Palm Feaſt.*

h *Hoſpinian. de Orig. feſt. cap* 7. *Et Munſt in Calendar. p.* 150.

Concerning the reaſon of this Feaſt; ſome are of opinion, that it was inſtituted in memory of that protection which the Lord vouchſafed the *Iſraelites* by the Cloud, when they travelled thorow the Wilderneſs, under the ſhadow of which they travelled, as under a *ſafe Booth* or *Tent.* *Onkelos* in his *Chaldee Paraphraſe*, ſeemeth to incline to this opinion. Where the

Hebrew

Hebrew readeth; *That your poſterity may know, that I have made the children of Iſrael to dwell in Booths*, Lev. 23.43. The *Chaldee* rendereth it, *That your poſterity may know that I have made the children of Iſrael to dwell (i) in the ſhadow of Clouds.* (k) Others think it was inſtituted as a ſolemn thankſgiving unto *God* for their Vintage, which was gathered in at that time of the year; thence it is that they conceive thoſe Pſalms of *David*, which are entituled על הגתית *pro torcularibus*, to have been compoſed for this feaſt. Others ſpeak more probably, who aſſign the cauſe to be in memory of their Fore-fathers *dwelling in Tents and Tabernacles*; the Text is clear, *Levit.* 23.43.

(i) בסכות ענני
k *Theophylact. John* 5.

The Sacrifices which were offered theſe ſeven daies, are preſcribed: *Numb.* 29. from the thirteenth verſe to the thirty fourth, where we ſhall read every day the like Sacrifice, but only with this difference, that upon the firſt day they offered *thirteen* young bullocks, upon the ſecond *twelve*, upon the third *eleven*, and ſo forward, ever diminiſhing the number by one. (*l*) The reaſon of which diminution, the *Jews* deliver to be this: the whole number of bullocks to be offered at this ſolemnity was *ſeventy*, according to the Languages of the *ſeventy Nations*, (for whom, as they teach, theſe ſacrifices were performed) ſignifying thereby, that there ſhould be a diminution of thoſe Nations, until all things were brought under the government of the *Meſſias* who was the expectation and Hope of the *Gentiles*.

l *Hoſpinian. de Orig. hujus feſt.*

The two and twentieth of the month *Tiſri*, was in truth a diſtinct feaſt, as appeareth, *Neh.* 8. 18. but yet becauſe this immediately followed the Feaſt of *Tabernacles*, it hath been always counted the laſt day of that Feaſt. And not only the *boughs*, but the

days

(*m*) *days* of this whole *feaſt of Tabernacles* were termed *Hoſannoth*, from the uſual acclamations of the people, whiles they carried *Boughs* up and down. And this eighth day was called *Hoſanna Rabba*, the *great Hoſanna*, or the *great day of the feaſt* John 7. 37. (*n*) Upon this day they did read the laſt Section of the Law, and likewiſe began the firſt, leaſt they might otherwiſe ſeem more joyful in ending their Sections, than willing to begin them (*o*) Upon this day alſo, by the Inſtitution of the Prophet *Haggæus* and *Zachary*, and ſuch like *Prophetical* men, they did with great ſolemnity and joy, bring great ſtore of water from the River *Shiloah* to the Temple, where it being delivered unto the *Prieſts*, it was poured upon the Altar, together with Wine, and all the people ſung that of the *Prophet Eſay*. 12. 13. *With joy ſhall ye draw water out of the Wells of ſalvation.* Our Saviour is thought to have alluded unto this, in that ſpeech which he uſed on this very day, *John* 7. 38: *He that believeth in me, out of his belly ſhall flow rivers of waters of life.*

It is worth our noting alſo, that whereas God commanded the Obſervation of this Feaſt on the fifteenth of the ſeventh month *Tiſri*; *Jeroboam*, that he might work in the people a forgetfulneſs of the true Worſhip of God, appointed the celebration of a Feaſt in the eighth month, on the fifteenth day thereof, which is thought to be this very feaſt of *Tabarnacles.*

m *Talmud. tract. de feſt Tabernaculorum, cap.* חלויל *Vid. Tremel. John* 7. 37.

n *Buxtorf. in abbreviatur. p.* 253.

o *Tremel. Joh.* 7. 37. *ex Talmud.*

p *Hoſpinian. de Orig. hujus feſt: p.* 24

CHAP.

CHAP. VII.

Of the Feast of Trumpets, and their New Moons.

FOr the understanding of the time when this Feast was to be observed, we must note, the month *Tisri* was the *seventh month*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh month*, *Levit.* 23. 24. But according to their *Civil Computation* it was their *first month*, so that this Feast may be termed their *New-years-day*.

The first day of every month had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, 2 *Kings* 4. 23 Secondly, It was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos* 8. 4 Thirdly, They had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks*, *one Ram*, *seven Lambs*, *for burnt offerings*; with their meat and drink-offering, and a *Goat for a sin-offering*, *Num.* 28. 11, 15. But at this *New-Moon*, which was the beginning of their year, they offered all the aforesaid sacrifices, and over and besides them, *one Bullock*, *one Ram*, *and seven Lambs*, *for burnt-offerings*, and a *Goat for a sin offering*,

Numb. 29. 1. 6. Secondly, in *Other New Moons* they blowed no *Trumpets*: In *this* they blowed (*a*) from the *Sun rising till night*: whence we learn what *New Moon* it is that *David* speaketh of, *Psal.* 81 3. *Blow the Trumpet in the New Moon, in the time appointed, at our feast day.*

a *Sheindler. in voce* תקע

The reason in general of this blowing, and great *noise of Trumpets*, I take to have been, to make their *New-years-day* the more remarkable, because from it all their deeds and contracts bore date, and their *Sabbatical years* and *Jubilees* were counted thence: But why it should be made remarkable by the sound of *Trumpets*, or *Cornets*, there are three conjectures.

b *P. Fag: Levit.* 23.

First, the (*b*) *Hebrews* think it was done in memory of *Isaac* his deliverance, and that they did therefore sound *Rams horns*, because a *Ram* was sacrificed instead of him. *Secondly*, (*c*) *Basil* is of opinion, that the people were hereby put in mind of that day, wherein they received the Law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in rememberance of the *Resurrection*, which shall be with the *sound of Trumpets*; *He shall send his Angels with a great sound of a Trumpet*, *Mat.* 24. 31.

c *Basil in Psal.* 80.

d *Scalig. de emend. temp. pag* 26. *It p* 105.

There are (*d*) three things considerable in *New Moons*. First, σύνοδος, the *conjunction of the Moon with the Sun*. *Secondly*, ἔξαυξασμος, the *waxing of the Moon*. *Thirdly*, πρῶτα μηνοειδὴς, the *prime of the Moon*. In the first it was *quite dark*; in the second it *did open it self to receive the Sun-beams*: In the last it did appear, *corniculata, horned.*

e *Hospin. de Orig fest. c. 4. p.* 15. *Eadem ratio tenet etiam in illis mensibus qui constant* 29. *diebus*

Because in all these three degrees of the change, there was a kind of mutual participation both of the *Old and New* Moon: (*e*) Hence the *Jews* observe two daies, namely, the *last of every moneth*, and the

first

firſt day of the next following. Now becauſe the *thirtieth* was the laſt in their longeſt months; Hence *Horace* calleth theſe *laſt days*, *Triceſima Sabbata*: The *firſt days* they termed, *Neomenias*, *new Moons*.

For certain reaſons the *Jews* uſed a kind of change, or *tranſlation* of daies; which *tranſlation*, though it were of uſe in other months alſo yet the greateſt care was had in tranſlating the beginning of their year, or their firſt day in their month *Tiſri*; and he that ſhall diligently calculate theſe changes, ſhall find, that all other tranſlations depended on this firſt.

Tranſlation of daies was (*f*) threefold. *Firſt*, *Lunary*: *Secondly*, *Politick*: *Thirdly*, *Mixt*.

f *Scalig. de emend. temp. l. 2 p. 85.*

The reaſon of *Lunary tranſlation*, was, that they might not obſerve the Feaſt of the *New Moon*, until the old were quite over-paſt. For the underſtanding of this, note theſe three rules.

Firſt, The *Hebrews* counted their Holy-daies from night to night, beginning at ſix of the clock; ſo that from ſix of the clock the firſt night, till the next noon, were juſt eighteen hours

Secondly, Always before the *New Moon*, there is a *conjunction* between the *Sun* and the *Moon*; during this *conjunction* ſhe is called *Luna ſilens*, by reaſon of her darkneſs, and all this time there is a participation of the *New Moon*.

Thirdly, When the conjunction was over paſt before noon-tide, namely, in any of thoſe firſt 18 hours, then the *New Moon* was celebrated the ſame day. But if it continued but one minute after twelve of the clock at noon, then the feaſt was *tranſlated* to the day following, becauſe otherwiſe they ſhould begin their Holy-day in the time of the old Moon.

Munſter. Calend. Heb. p. 46.

And this tranſlation they noted with this abbreviation יח. that is, 18. becauſe of thoſe eighteen hours which occaſioned it,

The reaſon of *Politick tranſlation*, was, that two *Sabbaths*, or feaſt-days might not immediately follow each other: (*h*) becauſe ſay they, it was unlawful thoſe two daies to dreſs meat, or bury the dead; and it was likewiſe inconvenient to keep meat dreſſed, or the dead unburied two daies. Yet here two exceptions muſt be remembred, when the meeting of two Sabbaths could not be avoided.

h *Munſt. Calend p* 139.

Firſt, When the *Paſſover*, or the fifteenth day of *Niſan*, fell on *Saturday*; for then the *Pentecoſt* muſt needs fall on *Sunday*.

Secondly, When the *Paſſover* fell on *Sunday*; for then their *Paſſover* immediately followed their *weekly Sabbath*.

i *Hoſpinian. de Orig. feſt. p.* 6.

The firſt (*i*) Author of this *Politick tranſlation* was a certain chief man amongſt them, named *Eleazar*; three hundred and fifty years before *Chriſt* his *Nativity*.

The ſeveral ſpecies or kinds of *Politick tranſlation*, were five. The firſt, אדו *Adu*. The ſecond בדו *Badu*. The third, גהץ *Gahaz*. The fourth, צבד *Zabad*. The fifth, אגו *Agu*. For the underſtanding of theſe abbreviatures, we muſt know, that in theſe made words the letters only ſtand for numbers, and are applied to the ſeven daies of the week, thus א 1. *Sunday* ב 2. *Munday*. ג 3. *Tueſday* ד 4. *Wedneſday*. ה 5. *Thurſday*. 16. *Friday*. 17. *Saturday*: which was the *Jews Sabbath*.

a *Adu.*

Their rules touching *Politick tranſlation*, ſtood thus. (*a*) Firſt, that neither their *New-years day*, which was the firſt of the month *Tiſri*, neither their

their *Feaſt of Tabernacles*, which was the fifteenth day of the ſame month, ſhould be celebrated on *Adu*, that is on *Sunday*, or *Wedneſday*, or *Friday*. Not on *Sunday*, or *Friday*, becauſe then the *weekly Sabbath* muſt needs concur with it, either going immediately before, or following after: not on *Wedneſday*, becauſe then the *Feaſt of expiation*, which is the tenth of that month, would fall on *Friday* the day going immediately before their *weekly Sabbath*. This inſtance is only concerning the firſt of *Tiſri*, which is called the *Feaſt of Trumpets*: but it holdeth alſo, by way of conſequence, in the *fifteenth day*, which is the *Feaſts of Tabernacles*, becauſe the fifteenth muſt always neceſſarily be of the ſame day of the week that the firſt is. Therefore if the firſt be not *Adu*, the fifteenth cannot be *Adu*.

The (*b*) ſecond rule was, that the *Paſſover* ſhould not be obſerved on *Badu*; that is on *Munday*, *Wedneſday*, or *Friday*. b *Badu.*

The (*c*) third rule is, that *Pentecoſt* was not obſerved on *Gahaz*; that is, on *Tueſday*, *Thurſday*, or *Saturday*. c *Gahaz.*

The (*d*) fourth rule is, that the *Feaſt of Purim*, or *caſting lots*, was not obſerved on *Zabad*, that is, on *Munday*, *Wedneſday*, or *Saturday*. d *Zabad.*

The (*e*) fifth rule is, that the *Feaſt of expiation* was not obſerved on *Agu*; that is, on *Sunday*, *Tueſday*, or *Friday*. e *Agu.*

Mixt tranſlation is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the *tranſlation* occaſioned by this mixture or meeting of both theſe two, is twofold. Firſt, *Simple*. And ſecondly, *Double*.

Simple tranſlation is, when the Feaſt is tranſlated to

the next day following. For examples ſake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feaſt* muſt be tranſlated, for two reaſons: the firſt is *Lunary*, becauſe the point of the change was after *eighteen hours*; the ſecond, *Politick*, becauſe the rule *Adu* forbids *Sunday* to be kept: notwithſtanding, in as much as the very next day, namely *Monday*, was obſerved; I term this tranſlation *ſimple*. Of this ſort was that tranſlation which they called *Batu takphat*.

f *Batu takphat*

בטו התקפט (*f*) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus reſolved, ב.טו.15.תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole month was ingrafted) if the point of the change happened upon the ſecond day of the week, that is, *Munday* not before the fifteenth hour, and the 589 moment, the Feaſt of the *New Moon* was *tranſlated unto Tueſday*. How both the *Lunary* and *Politick* tranſlation work in this change, read *Scaliger, de emend. temp. lib.2. pag.87.*

Double Tranſlation, is, when the Feaſt is tranſlated not to the next, but to ſome further day: as if the firſt day of the month *Tiſri* ſhould happen upon *Saturday*; here, if the Moon hath not overpaſt her conjunction before the afternoon, *Lunary tranſlation* removeth this *Feaſt* till *Sunday*, becauſe of יה, that is, the *eighteen hours*: *Politick tranſlation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this ſort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus reſolved, ג.טר.ד.204. The meaning thereof is thus: In their common year (when a whole month is not inſerted) if the point of the change happen upon the *third day* of the week, that

that is, *Tueſday*, not before the ninth hour, and the 204 moment of an hour, then the *New Moon* ſhall be tranſlated to *Thurſday*.

Note in the laſt place, (*k*) that 1080 *moments* make an *hour*. k *Munſt. Caſend. pag.* 45.

The *Feaſt of Tabernacles* was obſerved in the month *Tiſri*, and therefore that could not be obſerved the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Paſſover* was obſerved in the month *Niſan*, and therefore that might be obſerved the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reaſon why the *Paſſover* might be obſerved the next day after the *Sabbath*, ſeeing the *Feaſt of Tabernacles* might not? I take it to be thus; All the *after tranſlations* depended upon the *firſt tranſlation* of the *firſt New Moon in Tiſri*; but that could not be ſo changed, as to prevent all concurrence of two *Feaſts*; and thus to have their *Paſſover* ſometimes to follow their *Sabbath*, they thought the moſt convenienteſt ordering of the year, becauſe though not all meetings of two *Sabbaths*, yet moſt were hereby prevented.

This tract of tranſlation of Feaſts, it ſerveth partly to open the cuſtoms of the *Jews*: partly to give light for the underſtanding of that great diſpute among *Divines*, whether our *Saviour* did anticipate the *Paſſover*. The *Greek Church* holds (*l*) that he kept a *Paſſover* by himſelf with his *Diſciples*, on the thirteenth day of the month, when *unleavened bread* was not yet to be uſed; and thence they do both uſe and urge a neceſſity (*m*) of *leavened bread in the Lords ſupper*: But this opinion we reject. Firſt, becauſe it accordeth not with the truth of *Evangelical Hiſtory*. Secondly, becauſe it plainly maketh *Chriſt* to be a tranſ-

l *Epiph. l.* 2. *Tom.* 1. *c.* 51. *p.* 147.

m *Uſum fermentati panis in cœna Dominica Eccleſia Romana olim non damnavit. Caſaubon. exercit.* 16 *p.* 465.

greſſor,

greſſor, not a fulfiller of the Law. (*n*) Others ſay, that becauſe that year their *Paſſover* fell on *Friday*, hence the feaſt was tranſlated unto *Saturday* by the rule *Badu*. Their inference is that *Chriſt* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the *tradition of the Elders*. (*o*) Laſtly, others more probably hold, that both *Chriſt* and the *Jews* did eat the *Paſſover* the ſame day and hour; namely, on *Friday*, or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from ſix a clock at night on *Thurſday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried; *There laid they Jeſus, becauſe of the Jews preparation*, *John* 19.24.

n *Munſter. in Mat. cap.* 26.

o *Joſeph. Scalig. de emend. temp lib* 6. *p* 265.

For reconciling the *Evangeliſts* in this point, we muſt note theſe particulars, which are more at large proved in the *Chapter of the Paſſover*. 1. The *fourteenth* day of the month, on which the *Paſchal Lamb* was eaten, was called the firſt day of *unleavened bread*; the Feaſt of *unleavened bread* drew near, which is called the *Paſſover*, *Luke* 22.1.

The *fourteenth* day was not holy, but the *fifteenth* was. In the *fourteenth* day of the firſt month is the *Paſſover* of the *Lord*, and in the *fifteenth* day of this month is the Feaſt, *Numb.* 28.16, 17. Some of them thought, becauſe *Judas* had the bag, that *Jeſus* had ſaid unto him, Buy thoſe things that we have need of againſt the Feaſt, *John* 13.29.

The *Sheep and Bullocks* offered upon this day, are called the *Paſſover*, *Deut.* 16.2. And of this we are to underſtand S. *John*, *Joh.* 18.28. They themſelves went not into the common Hall, leſt they ſhould be defiled,

defiled, but that they might eat the Paſſover. So that this eating of the *Paſſover* is not underſtood of the *Paſchal Lamb.* But ſome may queſtion, How they ſhould have beem defiled by entring into the common Hall? The anſwer is, that upon (*p*) *Holy-day-eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to ſit on life and death.* Hence it is that they brought *Jeſus to Pilate* the *Roman Deputy.* *Secondly*, they withdrew themſelves out of the common Hall. *Thirdly*, for this reaſon they ſaid, *It is not lawful for us to put any man to death, Joh.* 18.31.(*q*) that is, upon this, or ſuch like day; for though their *high* Court of *Sanedrim* were put down at this time, yet all power in caſes of life and death was not taken from them, as is implied in the words following; It was that the word of *Jeſus* might be fulfilled, which he ſpake ſignifying what death he ſhould die, *ver.* 32. Which text intimateth, that that unlawfulneſs was urged by the ſpecial providence of God, that he might be crucified, being judged by *Pilat*: for if the *Jews* had judged, they uſed no ſuch kind of death towards Malefactors. Again, *Stephen* was condemned by them to be ſtoned, *Act.* 7. And they complained before *Felix*, that when they were about to proceed againſt *Paul* according to their own Law, the chief Captain *Lyſias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in cauſes capital was not taken from them: But of this ſee the *Chapter*, *Of their capital puniſhments.*

p אין דנין ביני נפשות לא ערב שבת ולא ערב יום טובי *Moſes ben Maimon. li ult Iad. c. Sanedrin. Sect.* 11.

q *Auguſt. tract.* 114. *In Ioann. ita hunc locum exponunt etiam Cyrill. lib.* 12 *in Ioan. c* 6 *Chryſ. hom.* 12. *in Joan. Beda in c.* 18. *Joan*

CHAP. VIII.

The Feaſt of Expiation.

UPon the tenth day of the month *Tiſri*, anſwering to *September* with us, the *Feaſt of Expiation* was commanded to be celebrated, *Levit.* 13. It was called the *Feaſt of Expiation*, becauſe the *High-prieſt* did then confeſs unto *God* both his own ſins, and the ſins of the people: and by the performance of certain Rites and Ceremonies expiate them, and make an attonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People* and the *Prieſt*, or the *Prieſt alone*. Thoſe which concerned the *People and the Prieſt*, conſiſted in the afflicting of their ſouls by *faſting*. Whence this Feaſt was alſo called (*a*) *Dies Jejunii, the Faſting Day*, *Jer.* 36.6. Which ſerveth for the underſtanding of that, *Act.* 27.9. *Sailing was now dangerous, becauſe the Feaſt was already paſt*; that is, the *Feaſt of Expiation* was now paſt, and Winter was at hand.

(*a*) *Joſeph. de bel. Jud. pag.* 43.

Thoſe *Ceremonies* which concerned the *Prieſt alone*, were two: Firſt, then the *High-prieſt* entred into the *Holieſt of Holies*, which was peculiar unto this day. Secondly, he being about to ſacrifice for himſelf and his houſe, he took unto him a *young Bullock for a ſin-offering, and a Ram for a burnt-offering*, putting on his Prieſtly Robes: After he had waſhed himſelf in water; he took of the Congregation *two He-goats for a ſin-offering, and a Ram for a burnt offering*. The *two He goats* he preſented before the *Lord* at the door of the *Tabernacle*, caſting lots which of them ſhould

ſhould be ſacrificed, which let *ſcape alive*. This laſt was termed the *ſcape Goat*, becauſe the other being ſlain, this was ſent alive into the Wilderneſs. The Greek Interpreters call this Goat Ἀποπομπαῖον, *Malorum depulſorem, A defender from evils*; with name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *ſcape Goat* carried away the ſins of the people into the Wilderneſs, he likewiſe carried away all thoſe *evils* which belonged unto thoſe ſins. And for the ſecuring the people in this point, the *Lord* commanded the *High prieſt* to confeſs in the name of the all people, and to disburden the ſins of the whole Congregation upon the head of the *ſcape Goat*. The form of *Confeſſion*, according to the relation of the *Hebrew Doctors*, was this: (*c*) *O Lord, thy People, the Houſe of Iſrael, they have ſinned, they have done wickedly, they have tranſgreſſed before thee; I beſeech thee now, O Lord, pardon the ſins, iniquities, and tranſgreſſions, with which the People, the Houſe of Iſrael have ſinned, done wickedly, and tranſgreſſed before thee, as it is written in the Law of thy ſervant* Moſes: *that in that day he ſhall make Attonement for you, that he might cleanſe you, and that you might be clean from all your iniquities before the Lord.*

עזאזל *Gnazazl. ex* עז *Gnez. capra &* אזל *Azal, abiit R D. Kimchi in Radic.*

c P. *Fag. Lev.* 16.

The *modern Jews* now (becauſe there can be no proper ſacrifice, the *Temple* of *Jeruſalem* being deſtroyed) the men they take a *white Cock* on this day, the women a *Hen*. (*d*) This *Cock* they ſwing three times about the *Prieſts* head, ſaying, *Gallus Gallinaceus hic commutatio erit pro me:* that is, *This Cock ſhall be a propitiation for me.* After that they kill the *Cock*; acknowledging themſelves worthy of death; and then they caſt the intrals upon the top of the houſe, that ſome Raven or Crow might carry both them,

d *Buxtorf. Synagog. cap.* 20.

and together with them, their ſins into the Wilderneſs. And leaſt they might ſeem to be mad without reaſon, they aſſign the cauſe why they make choice of a *Cock*, at this time, to be this: This word (*d*) *Gebber* in the Holy Language ſignifieth a Man, in their *Talmud* it ſignifieth a Cock. Now, ſay they, the Juſtice of *God* requires, that as *Gebber* ſinned, ſo *Gebber* ſhould make ſatisfaction. From this *Feaſt of Expiation* it is probable, that the *Grecians* uſed a yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned perſons were brought forth with Garlands upon their heads, in manner of ſacrifices, theſe they would tumble from ſome ſteep place into the Sea, offering them up to *Neptune*, (*e*) uſing this form of words, περίψημα ἡμῶν γένου, *Sis pro nobis peripſema:* As if he had ſaid, *Be thou a Reconcilation or Propitiation for us.* The like kind of Expiation was uſed among them in time of any Peſtilence, or contagious infection; for removal of ſuch diſeaſes, they then ſacrificed certain men unto their *Gods*, * ſuch men they termed καθάρματα. Theſe two words are uſed by the *Apoſtle*, 1 *Cor.* 4. 13. and they are tranſlated *filth and off-ſcouring:* we are made as the *filth of the World, and as the off-ſcouring of all things.* The words ſignifie properly the *filth or dirt ſcraped off mens ſhooes*, or from the *pavement of the ground:* But in (*f*) *Budæus* his opinion, the *Apoſtle* had alluſion unto thoſe kinds of Expiations in uſe amongſt the *Heathens.* As if he had ſaid, We are as deſpicable and as odious in the ſight of the people, as much loaded with the revilings and curſings of the multitude, as thoſe condemned perſons, who were offered up by way of publick Expiation.

d גבר

c *Suidas in voce* περίψημα.

* Καθάρματα ἐλέγοντο ὁτὶ καθάρσεως λιμῷ τινὸς ἢ τινὸς ἑτέρας νόσου δυόμενον τοῖς θεοῖς, *Vetus Scholiaſt. in Ariſtophan. Plut. pag. 48.*

f *Budæus annot. reliq. in Pandect. De pœnis, p. 334.*

Now

Now, ſeeing at this Feaſt principally the *High-Prieſt* was a *Type of Chriſt*, it will not be amiſs to note the agreement between the *Type* and the *Truth*.

Aaron.	Chriſt.
1. The *High-prieſt* went into the *Holieſt of all*, Levit.16.3.	1. *Chriſt* our *High-Prieſt* went into the *Holy place*, namely, the Heavens, *Heb.*9.12.
2. He went once a year, *Exod.*30.10.	2. He entred once, *Heb.* 9.12;
3. He with the blood of Goats and Calves, *Heb.* 9.12.	3. He by his own blood, *Heb.*9.12.
4. He alone, *Heb.*9.	4. He alone hath trodden the Wine-preſs, *Iſay* 63.3.
5. He, clothed with his Prieſtly Robes, *Levit.* 16.4.	5. He, ordained and ſealed to this Office, by his Father from all Eternity.
6. He took two Goats, *Levit.*16.	6. He took *two natures*: the *impaſſibility of his God-head* was ſhadowed by the *Scape goat*: his *ſufferings in his Manhood*, by the *Goat that was ſacrificed*, *Theod. Qu.* 12. *in Lev.*
7. The *Goat* did bear the Peoples iniquities.	7. *Chriſt* was made ſin for us, 2 *Cor.*5.22.

CHAP.

CHAP. IX.

The Sabbatical year, or Seventh years reſt

AS every ſeventh day was a *Sabbath day*, ſo every ſeventh year was a *Sabbatical year*, *Levit.* 25. And as the *Sabbath day* ſignified that they themſelves were the *Lords*, and therefore they abſtained from their own work to do the *Lords*: So the *Sabbatical year* was to ſignifie, that both they and their land was the *Lords*.

The obſervation of this Feaſt conſiſted chiefly in two things. Firſt, in the not tilling or manuring of their ground, whence it was called (*a*) *Scabath Haarets*, the *Sabbaths of the Land*, *Levit.* 25.6. Secondly, in the Creditors diſcharging their debtors, and releaſing their debts, and thence it was called (*b*) *Shemita laihova*, *The Lords releaſe*, *Deut.* 15.2.

שבת ארץ

שמיטה ליהוה

Seeing they were that year forbid to till their ground, here a queſtion might be made; what they ſhould eat in the time of this intermiſſion?

Anſw. *I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years*, *Levit.* 25.20,21. ſaith the Lord,

Seeing every ſeventh year, debts, according to Gods Command were to be remitted, ſome might demand whether this might not much endamage their Eſtates if they did lend? or harden their hearts not to lend?

Anſw. It could not endamage their Eſtates, for it is a moſt infallible *Maxime*: *No man is a loſer by ſerving*

ving God. Whence the *Hebrews* themſelves interpret this to be rather *Mandatum probationis*, *A command of tryal*, ſuch as *Abrahams* offering up of *Iſaac* was, which *God* commanded, not intending that he ſhould be ſacrificed, but that *Abrahams* love might be tryed; rather than *Mandatum obedientiæ*, *A command of obedience*. To this purpoſe ſpeaketh *Aben Ezra*, interpreting theſe words, *Save when there ſhall be no poor among you*, *Deut.* 15.4. (*c*) That is, ſaith he, as if the *Lord* had ſaid, *Know that that which I have commanded thee, that thou ſhouldeſt not exact of thy Brother, will be needleſs. If all Iſrael, or the greater part obey the voice of God, then there ſhall be no poor amongſt you, to whom it ſhall be needful for thee to lend; yea, all of you ſhall be able to lend to many Nations.*

c *Aben Ezra. Dent.* 15.4.

The reaſons why this Feaſt was inſtituted, are thought to be: Firſt, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himſelf and his family, *Levit.* 25. 6. yet he was neither to ſow his field, thereby to make his Harveſt the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy eſtate which *Adam* enjoyed in his Innocency, when the earth brought forth her encreaſe without manuring. Laſtly, it ſhadowed forth that *everlaſting Sabbath* which we expect in the Heavens. (*d*) And ſome conjecture this to be the ground of *Rabbi Elias* his opinion, (*e*) that the *world ſhould continue for ſix thouſand years, but the ſeventh thouſand ſhould be the* great *Sabbatical year*. The ſix thouſand years anſwered the ſix working

d *Vid. Hoſpin. de Orig. hujus feſti.*

e *Talmud. in Sanedrin. c. Hiel.*

working daies of the week, the ſeventh anſwered our Sabbath, according to that, A thouſand years are but as one day with the Lord, 2 *Pet.*3.8. *Elias* his words are theſe; *Six thouſand years the world ſhall be, and again it ſhall be deſtroyed:* (f)*Two thouſand ſhall be void, two thouſand under the Law, and two thouſand under the Meſſias.* The ſubſtance of this Prophecy, howſoever we reject it as too curious, yet ſeeing that a *Jew* ſpake it, it may ſerve to prove againſt them: Firſt, That the *Meſſias* is already come: Secondly, That *Moſes* his Law ceaſed at his coming.

ב אלפים חוהו ב אלפי תורה ב אלפי ימות המשרח

Duo millia inanitatis, duo millia dierum. Meſsiæ, Talmud. in Sanedrin. c. Halec.

CHAP. X.

Of their Jubilee.

THis is the laſt Feſtival which *God* commanded the *Jews*, it was celebrated every *fiftieth year* It is commanded, *Lev.* 25.8. Thou ſhalt number ſeven *Sabbaths* of years unto thee, *&c.* The *Engliſh* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, ſignifying a *Ram*; it ſignifieth a *Rams horn.* Seven *Prieſts* ſhall bear before the *Ark* ſeven *Trumpets of Rams horns*, *Joſh.*6.4. Where the word *Jobelim* is uſed, and is expounded by the *Chaldee Paraphraſt*, *Rams-horns.* *Marbachius* is of opinion, that this year was called their *Jubilee*, from (*c*) *Jubal*, the firſt inventer of muſical inſtruments, of whom we read, *Gen.* 4.21. *Jubal was the Father of all ſuch as handle the Harp and Organ:* Other Authors deliver other reaſons of the name, but it is moſt probable that this year was termed the year of *Jubilee* from *Jobelim*, the *Rams-horns* then ſounded. There were five main uſes of this Feaſt.

g *Marbach. in Levit.* 25.

Firſt,

First, for the general releaſe of Servants. Secondly, for the reſtoring of Lands and Tenements unto their firſt Owners, who formerly ſold them. Thirdly, hereby a true diſtinction of their Tribes was preſerved, becauſe Lands returned unto their Owners in their proper Tribe, and Servants to their own *Families*. (*d*) Fourthly, ſome are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*, the *Romans* by their *Luſtra*, the *Chriſtians* by their *Indictions*: So the *Jews* by their *Jubilees*. Laſtly, it did myſtically ſhadow forth that ſpiritual *Jubilee*, which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our ſins (and this was haply ſignified by the *Iſraelites* re-entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel*, which was in this Feaſt typed out unto us by the *noiſe of the Trumpets*, is gone thorow-out the world. And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phraſe is, *Zach.* 9.14. But neither this releaſe of ſervants, nor reſtoring of Lands, was (*e*) until the tenth day of the firſt month *Tiſri*, at which time it was proclaimed by the ſound of Trumpets, or Rams horns; the nine firſt daies of this month the Servants feaſted and made merry, and wore Garlands, in token of their liberty approaching.

d *Hoſpinian de Orig. feſt. c. 9.*

e *Moſes, Ægyptius in Halacha Schemir. Yeiobel, c. 10.*

CHAP. XI.

The Feaſt of Purim, and the Feaſt of Conſecration or Dedication.

PUr is a *Perſian* word, and ſignifieth a Lot, whence this *Feaſt of Lots* is called *Purim*, i.e. κληρωτήρια, *A Lottery*: It began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Eſth.* 9.21. It was inſtituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were caſt day by day, and month by month, for the deſtruction of them. In theſe two daies they read the Hiſtory of *Heſter* in their *Synagogues*; and as often as they hear mention of *Hamman*, (*a*) they do with their fiſts and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head.

a *Hoſpin. de feſt. fol.* 33. *ex Antonio Margarita in. l. de ceremoniis Judæorum.*

The Feaſt of *Dedication*, termed in the *New Teſtament*, Ἐγκαίνια (*b*) a Feaſt wherein ſomething is renewed; becauſe thoſe things only are reputed conſecrated, which are ſeparated from their common uſe, and dedicated to ſome new and holy uſe. We ſhall read of many *things conſecrated* in the *Old Teſtament*; the *Tabernacles*, the *Temple*, *Prieſts*, *Altars*, *Veſſels* and *Garments*: but there was no anniverſary or yearly ſolemnity appointed to be obſerved in remembrance of their *Conſecration*. The *Conſecration* therefore which we now ſpeak of, being a yearly Feſtival, was the *Conſecration of the altar appointed by Judas Maccabæus* to be obſerved from year to year, for the ſpace of eight days, from the five and twentieth of the month *Ciſleu*, which anſwereth in part to

b Ἐγκαίνια ἑορτὴ καθ' ὃν ἐθεμελιώθη τὸ, *Suidas.*

to our *December*, 1 *Macchab.* 4. 59. Of this Saint *John* ſpeaketh; and as he mentioneth our *Saviours* preſence there, ſo he intimateth the time to be about *December. It was at Jeruſalem the feaſt of the Dedication, and it was winter*, John 10. 22. *&c.*

The reaſon of this Feaſt was in remembrance of that great mercy which God ſhewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, ſetting up the *Idol of Jupiter* in the *Temple of God*, and aboliſhing the true worſhip of *God.*

Theſe two *Feaſts* are of *humane inſtitution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE FOURTH BOOK OF THEIR IDOLATRY.

CHAP. I.

The beginnings of Idolatry.

THe Infiniteneſs of *Gods* Majeſty far tranſcendeth the capacity of created Natures; and if we conſult not with *Gods* own *Oracles*, though the ſenſe of a *Deity* may be imprinted even in an *Atheiſts* heart, yet ſo far ſhall he be from all right underſtanding of *God*, that he will adore the *creature* inſtead of the *Creator*: and when he hath multiplied the number of his *gods*, according to the number of the Stars in heaven, and creeping things on earth; yet ſtill his heart will be doubtful, whether he hath worſhipped the true *God*, nay whether the true God be not utterly unknown. For this reaſon the Marriners in *Jonahs* ſhip cried every man unto his *God*, *Jonah* 1. 5. Every man to his *own God*; and leſt they might all miſtake the *true God*, they awaken *Jonah* to call upon *his God*. This (*a*) uncertainty attending *Idolatry*,

a *Serv. in Georgic. lib.* 1.

Idolatry, cauſed the *Heathens* to cloſe their Petitions with that general, *Dii deæque omnes*. (b) The *Arabians* perceiving the inſufficiency of their *known Gods*, dedicated their *Altars*, *Ignoto Deo*, *To the unknown God*. At *Athens*, Saint *Paul* found an Altar with the ſame inſcription, *Acts* 17. 23. Hence other Neighbour-Countries were wont to ſwear (c) *by him that was unknown at Athens*. From this doubt and diſtruſt among the *Athenians*, what *God* was, and who he was, ſprang another uncertainty amongſt them, as dangerous as the other, dividing and ſharing that undividable Unity of the *Godhead*, between I know not what Compeers and Equals, ſo that they had other Altars mentioning a plurality of gods: (d) the inſcription being θεῶν ἀγνώστων, *the Altar of the unknown Gods*, yea, the compleat and entire inſcription of that Altar which Saint *Paul* ſaw, is thought to have been thus, (e) *To the gods of* Aſia, Europe, *and* Africa; *to the unknown and ſtrange, God*. Which obſervation implieth their practice to have ſymbolized with other *Heathens* in that forementioned cloſure; *Dii Deæque omnes, O all ye Gods and Goddeſſes, help*. This diſtruſt I think to be the chief reaſon why they worſhipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*, unto whoſe protection they had committed themſelves: (f) becauſe the *Heathen* people generally conceited, that if the *gods* name, to whom they dedicated a City, were known, then the Enemies might by ſome magical incantation or charm, call him forth, and cauſe him to foreſake the City: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and others (g) Nations fetterred and chained their *gods*, that they might

b *Gyrald. Syntagm.* 17.

c Νὴ τὸν Ἀθήνησιν ἄγνωστον. *Lucian in Philopatride.*

d *Pauſanias in Atticis.*

e Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, θεῷ ἀγνώστῳ καὶ ξένῳ *Theophyl in Act. Apoſt.* 17. 23 *H. Hieron. Tit.* 1. 12.

f *Alex ab Alex lib* 6. *cap.* 4 *Tyraquel. in illum locum.*

g *Macrob Saturn l.* 3. *c.* 9.

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that Eſſential Name of God, *Jehovah*, and inſtead thereof would read *Adonai*. The occaſion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaſpheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols*, (h) *Jove* Ιαὼ *Iaoth*, Ιαὼια, *&c.* Hence afterward the forbearing the Name became ſuperſtitious, and ſo far prevailed, that they corrupted the Text for the defence thereof, *Ex.* 3. 15. This is my name לעולם *legnolam*, *for ever*: (i) they read לעלם *legnalem*, *to be concealed*. Though I deny not but that name was always in ſome ſenſe ineffable: namely, as, (k) *Pliny* ſaith, the names of the *African* people and Towns were ineffable, that is, ſuch as other Languages could not expreſs without circumlocutions.

h *Vid. Macrob. Satur. l. 1. c. 18. Et. Irenæum, lib. 2. cap. ult. Item, Origen. contra Celſum. l. 6. fol. 76. col. 3.*

i *Vid. P. Galatin. lib. 2. c. 10.*

k *Plin. in Proem. lib. 5. Hiſt. Natur.*

As thoſe forementioned *Idolatrous* names were nothing elſe but ſo many depravations of the name *Jehovah*: ſo the Original of many other enſuing kinds of *Idolatry* proceeded at firſt from a miſconſtruction of Scripture. They have learned by Tradition, that the Sun, Moon, and Stars, had a kind of Lordſhip and rule over day and night, times and ſeaſons: Hence the ſuperſtitious ignorance of thoſe people Deified thoſe lights of Heaven, and worſhipped them as *gods*. Afterward corruption prevailing, their *Apotheoſis*, or *god-making Ceremonies*, were extended to ſublunary creatures, partly as *Symbola*, or repreſentative ſigns of thoſe greater and more glorious lights; for this reaſon the *Caldeans* worſhip *fire*: אר, and *Ur*, of the *Caldeans*, mentioned

ed, *Gen.*11.28. which ſignifieth *fire* or light, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applyed to ſome chief City, from the name of the Idol. Yea, the *god of* Nahor, *Gen.*31.53. is thought to be no other; partly, alſo the inferiour creatures were canonized for *gods*, in way of thankfulneſs for the benefits received from them, for which reaſon the *Sea*, the *Winds*, the *Air*, the *Earth*, and *fruits* of the earth, *became deified.* At laſt, *well deſerving men*; nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, *The Tabernacle of* Molech, Chiun, Rempham, *Horſes conſecrated to the Sun*, Thamuz.

OF the *Idol Moloch* we read in divers places of Scripture, 1 *King.*11. 2 *King.*23.10. *Leviticus* 18. 21. He is ſometimes called *Moloch*, ſometimes *Molech*, ſometimes *Milcom*. He was the *reputed god*, not only of the *Ammonites*, but of the (*n*) *Moabites* alſo. He had his name from מלך *Melac*, ſignifying to rule or reign. The Seventy *Elders* tranſlate him, ἄρχων, βασιλεὺς, a *Prince*, or *King*. Such *King-Idols* were *Adram-melech*, and *Anam-melech*, the *gods* of *Shephervaim*, unto whom that people burnt their Children in fire.

(*n*) *Lorin. in Act. 7. ex Oecumen.*

I take *Moloch* and *Baal* to be one and the ſame *Idol*, they were both names of ſupremacy and rule, בעל *Baal* ſignifieth a *Lord* or *Maſter*. And מלך *Moloch*, a *King*,

King or *Prince*. They had both the ſame manner of ſacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewiſe, *Jer.* 19. 5. yea, they built the high places of *Baal*, which are in the Valley of *Benhinnom*, to cauſe their Sons and their Daughters to paſs thorow the fire unto *Moloch*, *Jer.* 32. 35. In which Text the place of ſacrifice is noted to be one and the ſame, common to both Idols, and *Moloch* put into the end of the verſe, to explain *Baal* in the beginning thereof.

Some think them to be different, becauſe the (*b*) *Planet Jupiter* was worſhipped under the name of *Baal*; but the *Planet Saturn* is probably thought to have been worſhipped under the name of *Moloch*. If we diligently obſerve Hiſtories, we ſhall find ſuch a *confuſion of the Planets*, that the *Sun*, as it was ſometimes called *Baal*, ſometimes *Moloch*: ſo it was ſometimes called (*c*) *Jupiter*, ſometimes (*d*) *Saturn*; and concerning *Baal* this is evident: Hence *Jupiter* was called by the *Phœnicians*, *Baal-ſamen*, which name is derived from the *Hebrew*, and ſoundeth as much as *Jupiter Olympicus*, *the Lord of Heaven*. For *Baal* ſignifieth *Lord*, and *Shamaim*, *Heaven*. And what is this *Lord of Heaven* in the theology of the *Heathens*, other than the *Sun*? who may as well be ſtiled the *King of Heaven*, as the *Moon the Queen*. Yea, *Sanchoniatho*, as *Euſebius* in the forequoted place relates him, taketh all theſe three for one, namely, the *Sun*, *Jupiter*, and *Baal-ſamen*.

Concerning *Saturn*, it is apparent that the *Sun* was worſhipped under his name: But I find ſome Expoſiters to interpret *Moloch* to be (*e*) *Mercury*, others (*f*) *Mars*: theſe are but few, and the grounds weak. It is therefore more generally and more probably thought that

b *Auguſt. ſuper Judic* q. 10. *Vide ſis Euſebium de præpar. lib.* 1. *cap* 7.

c *Plato apud. Macrob. Satur. l.* 1. *c.* 23. *ubi mendoſè citatur è Timæo Platonis, quod eſt in Phædro.*

d *Aſſyrios Saturnum* (*quem & Solem dicunt*) *Junonemq; coluiſſe conſtat. Servius in Eneid.* 1.

e מלך, *Molech dici volant quaſi* מלאך *Malach*, (i) *Angelus, Nuncius. Proindè interpretantur Molech Mercurium Deorum nuncium.*

f *R. Levi. Lev.* 18 21.

that he was *Saturn*, becauſe as to *Moloch*, ſo to *Saturn*, the *Heathen* people did ſacrifice their (e) *Sons* and *Daughters*. Secondly, *Saturns* Image differed not much from *Moloch*'s. Of *Saturns* thus we read, (f) *It was made of braſs, wonderfull for its greatneſs, whoſe hands reaching towards the earth, were ſo hollow (ready to claſp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You ſhall read in a manner the ſame deſcription of *Moloch*. *Jalkut* commenting on *Jeremy*, writteth thus: (g) *Though all other houſes of Idolatry were in Jeruſalem, yet* Moloch *was without Jeruſalem, in a place apart. How was he made? He was an Image of braſs; he had ſeven Chappels, and he was placed before them, having the face of a Bullock, and hands ſpread abroad, like a man that openeth his hands to receive ſomewhat from another: and they ſet it on fire within, for it was hollow: and every man ſeverally entred, according to his offering. After what manner? Whoſoever offered a Fowl went into the firſt Chappel, he that offered a Sheep, into the ſecond; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the ſixth; and whoſoever offered his Son, into the ſeventh.* Thus *Moloch* and *Saturn* agree: *Firſt*, in their ſacrifice: *Secondly*, in the form of their Images. Now theſe *ſeven chappels* built for *Moloch*, may well reſemble thoſe (k) *ſeven gates* with which the *Perſians* honored the *Sun*; and as the *ſeven gates* did, ſo might the *ſeven chappels* myſtically expreſs the *ſeven Planets*, whereof the *Sun* was *Moloch*, i. *the King and Prince*. When they ſacrificed their ſons unto this *Idol*, they did beat upon *Tabrets* and *Drums*, that the cry of the Child might not be heard by the Father. Thereupon was the place called תפת *Tophet*, from תף ſignifying a *Drum*, as likewiſe from the cry of the Chil-

e *Macrob. Saturn. l. 1. c. 7.*

f *Euſeb. de præpar. l. 4. c. 7.*

g *Jalkut Jer. 7 fol. 57. Colum. 1*

k *Orig. contra Celſum. l. 6. f. 75. col. 4. li. Gyrald. in Deorum Syntag. 7. p. 223.*

dren, it was called *Gehenna*, גהנם ſignifying a valley, and המם roaring or crying. Some may make the queſtion, whether that the phraſe, *The fire of Gehenna*, *Matth.* 5. 22. had its original from this fire, wherewith the children were burnt unto *Moloch*? I anſwer, that in this phraſe there was not reſpect only unto this fire, though by the bitter cries and ejulations of poor infants, the reſtleſs torments in Hell might be ſhadowed, yet the perpetuity and everlaſtingneſs of helliſh pains I take to be ſignified herein by alluſion unto that (*l*) other fire, kept continually burning for the conſuming of dead carkaſſes, and the filth brought out of *Jeruſalem*. For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preſerved there, the carkaſſes, filth and garbidge of the City. The (*m*) *Cabaliſts* treating of *Gehenna*, in this metaphorical ſenſe, as it is applied to the pains of hell, do diſtinguiſh of it, ſaying, That there is *Gehenna ſuperiour*; and *inferiour*, by the firſt they underſtand *bodily torments inflicted upon the bodies of ſinners in this world*: by the ſecond they underſtand the *paint of the ſoul in the world to come* (*n*). They ſay likewiſe that there are *Septem Gehennæ manſiones*, *Seven degrees or manſion places in Gehenna*. 1. *Infernus*. 2. *Perditio*, 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*, 6. *Terra inferior*. 7. *Terra ſitiens*. Of theſe *ſeven receptacles*, he that will miſpend his time may read according to the quotation.

l D. *Kimchi. Pſal.* 27. 13.

m *Capnio de Cabala* p. 644.

n P. *Galatinus l.* 12. *c.* 6.

It is much controverſed among Expoſitors, whether the children in this ſacrifice *were burnt in the fire* or only *initiated and conſecrated to* Moloch, *paſſing in the middeſt of two fires in ſign of their conſecration*? *It* is probable, that both were in uſe. *Firſt*, the Scripture

ture ſpeaketh of both. *Secondly*, the *Hebrew Doctors* ſhew the manner of both. That they were *burnt*, *Jalkut* expreſly teacheth, and with him (*o*) others accord, ſaying, *That Molech is the name of an Image; and the wiſe men of bleſſed memory interpret Molech to be an univerſal name, denoting any whom they made to rule over them: And it is agreed upon, that this is the abomination of the Sons of Ammon, and this phraſe, to cauſe to paſs thorow, is as much as, to burn.* Others ſay, *This Idols name was Molech, and* (p) *this was his worſhip: That he* (*namely, the Father*) *delivered his ſon unto the Prieſts, and they made two great fires, and they made his ſon paſs on his feet between both theſe fires.*

o *Aben Ezra Lev.* 18, 21.

p *Rabbi Solomon, Lev.* 18. 21.

Notwithſtanding, we muſt not think that there were no other oblations unto *Molech*, beſides ſacrificing of children: For what uſe then ſerved thoſe other ſix Chappels? No: I take this oblation of children not to have been forced on them by any ſuperſtitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, becauſe it was meerly voluntary. This I note, becauſe otherwiſe there were an apparent difference between *Baal* and *Moloch*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliah*, 1 *Kings* 18. Bullocks, and Calves, and Lambs, were their ordinary ſacrifices, the ſacrificing of their children, *extraordinary*. Yet their ordinary ſacrifices, were not always altogether void of mans blood, but ſometimes the *Prieſts* would lance and cut their own fleſh: which cuſtome, whence it had its original, I find not: only we find the like to have been practiſed by the *Heatheniſh Prieſts* in their ſacrifices to *Bellona*: *Tertullian* touch-

Ter. Apol. c. 9.

eth it, but (r) *Lactantius* treating of *Bellona* and her *Prieſts*, ſpeaketh more clearly, ſaying, *They ſacrificed not with any other mans blood, but with their own; their ſhoulders being lanced, and with both hands brandiſhing naked ſwords, they run and leaped up and down like mad men.* Who would not take theſe *Bellonites* to be the very *Baabites*, ſpoken of, 1 *Kings* 18. *They leapt upon the Altar which was made —— and cut themſelves as their manner was, with knives and lances, till the blood guſhed out upon them.*

r *Lactant.* l. 1. c. 21. p. 40.

That the opinion of pleaſing *God* by ſacrificing their children ſprang from *Abraham*'s offering of *Iſaac*, ſeemeth very probable, and is intimated by *R. Solomon*, who bringeth in *God* ſpeaking concerning *Moloch* after this manner: *I never commanded that they ſhould offer up their ſons for an oblation, and I never ſpake it unto any of my Prophets:* (ſ) *and when I ſpake to* Abraham *to ſacrifice his ſon, it entred not into my heart that he ſhould ſacrifice him, but to make known his righteouſneſs,* Yea (t) *Porphyry* treating of *Saturn*, (who ſeemeth to have been this very *Moloch*) ſaith, that the *Phœnicians* called him *Iſrael*, and that he had by *Anobreth* one only ſon called *Jeud* in the *Phœnician* language, (no doubt from the *Hebrew Jechid*, ſignifying an *only begotten*, and applied to *Iſaac*, *Gen.* 22. 2.) which he offered upon an *Altar* purpoſely prepared. Who ſeeth not the Hiſtory of *Abraham* and *Sarah* under the names of *Iſrael* and *Anobreth*? and the immolation of *Iſaac* under the name of *Jeud*? and the original of this Son-ſacrificing Divinity, to have been the unwarrantable imitation of *Abraham*?

ſ *Solomon. Iarchi Jer.* 7. 31.

t *Euſeb. præpar. Evang.* l. 1 c. 7. p. 17.

But what! Was the *Sun* worſhipped *Idolatrouſly*, no otherwiſe? Yes, except I am deceived, we find another manner of worſhip deſcribed by *Amos*, *Chap.* 5. 26.

5. 26. *But ye have born the Tabernacle of your Moloch,* and *Chiun* your Images, the *ſtar of your God,* which ye made to your ſelves. This tranſlation I prefer before others. Firſt, becauſe the * *Hebrew* word ſignifieth a *Tabernacle.* Secondly, it is rendred the Tabernacle of *Moloch,* not *Siccuth* your King, by the *Seventy.* Thirdly, it is ſo repeated by Saint (*t*) *Stephen* Act. 7. 43. *Ye took up the Tabernacle of Moloch,* and the *ſtar of your God Remphan,* figures which ye made to worſhip them.

* ונשאתם את סכות מלככם

t Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφὰν τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς.

Three things are to be enquired for the underſtanding of this parrallel. Firſt, what the *bearing or taking up of this Tabernacle is.* Secondly, what Idol was pointed out by theſe names of *Chiun* and *Remphan.* Thirdly, what is meant by the *ſtar of this God.*

The taking up of this Tabernacle denoteth their worſhip which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants,* after a ſolemn manner of proceſſion: By the *Romans* this ſolemnity was termed *pompa,* and the *Tent* or *Pageant* in which the Idol was carried, *Thenſa,* according to that, *Thenſa Deorum vehiculum.* This kind of Idolatry may ſeem to have had its original among the *Heathens* from an unwarrantable imitation of *Moſes*'s *Tabernacle,* which was nothing elſe but a *portable Temple* to be carried from place to place, as need required. For it cannot be denied, but that many ſuperſtitions were derived unto the *Heathens* from the true worſhip of *God,* which he himſelf had preſcribed unto his people. Thus, as *God* had his *Tabernacle, Prieſts, Altars,* and *Sacrifices,* ſo the *devil* had his *Tabernacles, Prieſts, Altars* and *Sacrifices.* As *God* had his *Fire ever burning upon the Altar,* ſo had the *devil* his *fire preſerved burning by thoſe Veſtal Votaries.* As *God* had his *Propitiatory,* or

ὁδὲν ναῦ μεταφερόμενα. Joſeph. Ant.

Lev. 6. 32.

Mercy

Mercy ſeat: ſo had the *devil* his *Sacros tripodas*, his *Oracles*, from which he would ſpeak unto them that ſerved him. This ſolemn proceſſion was performed by the *Romans* in the honour of the * *Sun*. It was performed by the *Iſraelites* in honour of their *Moloch*, who formerly was interpreted, the *Sun*. To add unto the pomp and ſtate of this ſolemnity, both the *Romans* and the *Iſraelites* cauſed *great Horſes* and *Chariots* to be led up and down. (x) *Horſes* were conſecrated to the *Sun* by the *Romans*, and their *Cirque place* was ſometimes called τὸ ἱππικὸν, and ἱπποδρόμιον, an *Horſe-race*. And that *Chariots* was commonly uſed in thoſe pompous ſhewes is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Joſiah* did put down the *Horſes* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worſhipping the *Sun* ſeemeth to have had its beginning from the *Perſians*, who alſo accounted *Horſes* holy to the *Sun*: (z) And the *Perſian King*, when he would ſhew himſelf in great ſtate, cauſed an exceeding great *Horſe* to be led up and down, the which was called *Equus ſolis*.

* *Solis honore novi grati ſpes Baculæ Circi. Antiqui dixere Patres Corrip. Afric. l. 1. num. 17. vi. Dempſt.*

x *Alex. ab Alex. lib 3. cap. 12.*

y *Hic illius arma, Hic currus fuit. Virgil. Æneid. 1.*

z *Cæl. Rhodig. antiq. l. 8. c. 2.*

The ſecond inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwiſe in ancient Copies called *Repham*. Not to trouble the Reader with the various interpretations of *Expoſitors*, much leſs with the bold adventures of others in correcting the text: by *Chiun* we are to underſtand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to underſtand the ſame *Hercules*, for רפאים *Rephaim*, in the holy tongue ſignifieth *Gyant*: By *Hercules* we may underſtand the Planet of the *Sun*: There are *Etymologiſts* that derive *Hercules* his name from the *Hebrew* האר בל, *Hiercol*, *illuminavit omnia*: the *Greek*

(a) *Ety-*

(*a*) *Etymology*, holds correſpondency with the *Hebrew* and both ſignifie that univerſal light which floweth from the *Sun* as water from a fountain. Add hereunto, that (*b*) *Porphyry* interpreteth *Hercules his twelve labours*, ſo often mentioned by the *Poets*, to be nothing elſe but the *twelve ſigns of the Zodiack*, thorow which the *Sun* paſſeth yearly. But ſome may queſtion, whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was; for *Hercules* was the *god* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their near Neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jaſon* the *High-Prieſt* ſent three hundred drachmes of ſilver to the ſacrifice of *Hercules*, 2 *Mac.* 4. 19.

a *Heracles quid aliud eſt quam* ἠὴρ κλέος (i.) *aeris gloria: quæ porro alia eſt aeris niſi ſolis illuminatio? Macrob. Satur. l. 1. c. 20.*

b *Euſeb. de præp. l. 3. c. 4. p. 71.*

Thirdly, it followeth that we ſhould enquire, what this *ſtar of Remphan* was, it is probably (*c*) thought that it was a certain *ſtar painted in the forehead of Molech*; Neither was it unuſual for the Heathen people to paint their *Idols* with ſuch *Symbolica Additamenta*. (d) *Julius Cæſar* his Image had a *ſtar* depicted on the *crown of his head*.

c *Oecumenius Act. 7. 43.*

d *Sueton. in Jul. c. 88. It. Plin. hiſt. l. 2. c. 25. Horat. l. 1. Od. 12.*

The *Sun* was alſo worſhipped by the houſe of *Judah*, under the name *Tamuz*; for (*e*) *Tamuz*, ſaith *Hierom*, was *Adonis*, and (*f*) *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, ſignifying *Dominus*, the ſame as *Baal*, or *Moloch* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The month which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the ſign *Cancer* was, in the *Jews Aſtronomy*, termed *Tekupha Tamuz*, the *revolution* of *Tamuz*. Concerning *Adonis* whom ſometime ancient Authors called *Oſiris*; there are two things remarkable, ἀφανισμὸς, the *death or loſs*

e *Hieron. comment 3 in Ezek.*

f *Pier. Hieroglyph. l. 9. p. 68.*

of

of Adonis and εὕρεσις, the *finding of him again*. As there was great * lamentation at his loſs, eſpecially amongſt the (*f*) Women; ſo was there great joy at his *finding*. By the death or *loſs of Adonis*, we are to underſtand the departure of the *Sun*; by his *finding again*, we are to underſtand his return. Now he ſeemeth to depart twice in the year: Firſt, when he is in the *Tropick of Cancer*, in the fartheſt degree Northward. Secondly, when he is in the *Tropick of Capricorn*, in the fartheſt degree Southward: anſwerable unto theſe two departures, which may be termed ἀφανισμοὶ, *diſparitions*, or *loſſes of the Sun*, there are two returns immediately ſucceeding, which may be termed likewiſe εὑρέσεις, the *findings* or new appearings of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sun* began to be fartheſt *Southward*; and the houſe of *Judah* theirs, in the month of *June*, when the *Sun* was fartheſt *Northward*, yet both were for the ſame reaſons, and in ſubſtance they agreed. And of this the Prophet *Ezekiel* is thought to have ſpoken, *Ezek.* 8.14. *There ſate women weeping for* Tamuz.

* *Nunquamq; ſatis quæſitus Oſiris. Semper enim perdunt, ſemper & inveniunt. Lucan.*

(*f*) *Plutarch. in Alcibiade.*

Theſe ſolemnities were chiefly obſerved, between the *Byblienſes* and the *Alexandrini*, (*g*) the manner was thus: When the *Byblienſes* ſolemnized the death or loſs of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was incloſed in an *Ark of Bulruſhes*, therein they ſignified, that *Adonis*, whom they lamented, was found again, this Ark, being after the performance of certain rites and ceremonies, committed to the Sea, forthwith it was carried by the ſtream to *Biblus*; upon the receit whereof, the lamentation of the Women was turned in-

(*g*) *Procopius in Iſaiam. ad c. 18 It. Cyrillus l. 2. Tom 2 in Iſaiam.*

into joy. (*h*) Others ſay, that this lamemtation was performed over an Image in the night ſeaſon, and when they had ſufficiently lamented, a Candle was brought into the room (which Ceremony might myſtically ſignifie the return of the Sun) then the Prieſt with a ſoft voice muttered this form of words (*i*) *Truſt ye in God, for out of pains ſalvation is come unto us.* (*k*) There are likewiſe of the *Jews* that ſay their *Tamuz* was an Image whoſe eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it ſelf ſeemed to weep.

There (*l*) are that think the *Prophet* alludeth unto thoſe letters incloſed in thoſe fore-mentioned *Bull-ruſh Arks*, *Iſa.* 18. 2. When he ſpeaketh of Ambaſſadors ſent by the Sea even in *Veſſels of Reeds* upon the waters. But I rather approve the literal ſenſe, for by reaſon of the Shelves and dangerous Rocks in the River *Nilus*, it was not unuſual for men to ſail in Hulks, and *Veſſels made of a kind of great Bull-ruſh*, which by the *Egyptians* was termed *Papyrus*, and theſe kind of Ships (*m*) *Papyraceæ naves.*

h *Julius Maternus Firmicus l. de errore profan. Religion.*

i Θαῤῥεῖτε τῷ θεῷ, ὅτι γὰρ ἡμῖν ἐκ πόνων σωτηρία *Firmicus ibid.*

היר עשׂוּם צלם ום מלאים עיבון עופרח יחין טושים אשׁ מיחחין *R. Dav. Kimchi. radic*

l *Procop in Iſai.* 18.

m *Plin Hiſt lib. 6. cap. 22.*

CHAP. III.

Of Baal-Peor, Baal-Tſephon, Baal-Zebub, Baal-Berith, Bell and the Dragon.

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bell*; and although the *Planet of the Sun* only at firſt might be worſhipped under that name, yet at laſt it became a common name to many other Idols, according to that, *There are many Gods, many Baalims or Lords*, 1 *Cor.* 8. 5. As

the ſame Idol *Jupiter* had different names, and different Rites of worſhip, occaſioned ſometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was ſuppoſed to beſtow on men, as *Jupiter Pluvius* becauſe he gave *Rain*; *Jupiter Lucetius*, becauſe he gave *Light*; *Jupiter Altitonans*, from *thundring*; So *Baal* had his diſtinctive Titles, and different Rites of worſhip, ſometimes occaſioned by the place, as *Baal-Peor*, *Numb.* 25. 3. ſometimes from the benefit obtained, as *Baal-Tſephon*, *Exod.* 14. 1. and *Baal-Zebub*, 2 *King.* 1. 2. ſometimes for ſome other reaſon, as *Baal-Berith*, *Judg.* 8. 33.

a *Hieronym. ad Hoſ. c. 9. Idem prodidit Iſidor. Orig. l. 8.*

Baal-Peor is thought to be that (*a*) *Priapus*, that obſcene *Idol*, ſo famous in prophane Authors. He was called *Peor*, from the Hill *Peor*, mentioned, *Numb.* 23. 28. as likewiſe his Temple wherein he was worſhipped, ſtanding upon the ſame Hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worſhipped by the *Moabites* and *Midianites*: the *Idol Chemiſh*, *Jer.* 48. 7. is thought to be the (*b*) ſame, and I take it to be applied to *Baal Peor*, by way of contempt, as if one ſhould ſay, their *blind god*, according to that in the Pſalm, *They have eyes and ſee not.* For the firſt letter (*c*) *Caph*, ſignifieth *quaſi*; and מש *Muſch Palpare*, to *grope* or *feel about*, *in manner of blind men.*

b *Hieron. in Iſai. l. 5. c. 15.*

c *Philo Jud. lib. 2. Allegor. p. 79.*

Baal-Tſephon is thought by the (*d*) *Hebrews*, to have been an *Idol* made by the *Ægytian Magicians*, and placed in the Wilderneſs, to obſerve and ſtop the *Iſraelites* in their departure from *Ægypt*; whence it was termed צפון *Tſephon*, from צפה *Tſapha*, ſignifying to *watch*, & obſerve in manner of a *watchman*: becauſe we

d *P. Fag. Exod* 14. 1.

we may call him *Baal ſpeculator*, as, among the *Romans*; becauſe *Jupiter* ſtayed the *Romans* when they were flying, he was called (*e*) *Jupiter ſtator*.

c *Roſin. lib. 2. antiq. Rom. cap. 5.*

Baal-Zebub, ſoundeth as much as the *Lord of the Flies*, (*f*) or a *Maſter fly*, which hath power and authority over the reſt, in which reſpect the *Prince of the Devils* in the *Goſpel* is termed *Beel-Zebud*, זבוב *Zebub* ſignifieth a *Fly*. (*g*) This *Idol* was worſhipped by the *Cyrenians*, but principally by the *Ekronites*, becauſe whenſoever they ſacrificed unto him, the ſwarms of *flies* which at that time moleſted the Country, died. But it is certain, that this was not the alone reaſon, for they were wont to repair to him, as to an Oracle, 2 *King.* 1. 2. We may call him *Jupiter muſcarius*, or *Hercules muſcarius*: (*h*) for the Inhabitants of the City *Elis* ſacrified to *Jupiter* under the name Ἀπομύιος, (*i.*) *A driver away of flies*: and the *Romans* to *Hercules*, under the ſame name. Some *Greek Copies* in the *Goſpel* read Βεελζεβὰλ, *Beelzebul*: which change is interpreted to be, for to ſhew the greater contempt of the *Idol*, as if they ſhould ſay, *Jupiter ſtercoreus*, זבל *Zebel* ſignifieth *ſtercus*, and *Beel*, or *Baal*, ſignifieth *Dominus*.

f Ζητίσωσι μύταν Θεὸν Ἀκκαρῶν. *Gregor. Nazianz. orat. 2. contr. Julian. p. 102.*

g *Plin l. 10. c. 28.*

h *Clemens Alexand. in protrep.*

Baal-berith was the *Idol* of the *Shechemites*; of his Temple we read, *Judges* 9 4. ברית *Berith* ſignifieth a *Covenant*; ſo that *Baal berith* may be tranſlated *Jupiter fœderatus*, (*i*) *The God unto whom they bound themſelves by Covenant*. Concerning *Bel* and the *Dragon*, little is ſpoken, beſides what we read in that off the *Apocrypha*, where the Hiſtory is deſcribed.

i Ἔθηκαν ἑαυτοῖς τὸ βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν. *Septuagint. interp. Jud. 8. 33.*

CHAP. IV.

Of Dagon.

aR. Dav. 1 Sa. 5

THe (*a*) *Hebrew Doctors* ſay this Idol *Dagon was made from the Navel downward in form of a Fiſh, but from the Navel upward in form of a* Man. This they collect from 1 *Sam.* 5. 4. The *two palms of his hands were cut off upon the threſhold.* And furthermore they ſay, The Idol *Dagon* had his name from the *Hebrew* דג *Dag*, ſignifying in the Holy Language, a *fiſh*, according to which deſcription we may Engliſh him, the *Philiſtians Neptune*, or * *Triton*. Others derive the name from דגן *Dagon*, ſignifying *Corn*: and they (*b*) ſay, that he firſt invented the uſe of the *Plow*, and *Corn*; whence they tranſlate him *Jupiter aratrius*. In this reſpect we call him the *Philiſtims Saturn*, becauſe Antiquity makes (*c*) *Saturn* the *firſt Inventer of Husbandry*, and therefore paints him with an *Hook* or *Sithe* in his hand, as being the fitteſt *Hieroglyphick* for *Husbandry*. Both opinions have their Authors, and no ſufficient proof hath been produced to overthrow either. (*d*) Yea, they are not wanting among the *Jews* themſelves, that ſay, this Image of *Dagon was made in the form of a man*. Notwithſtanding *Scaliger* his conjecture is not improbable, that thoſe who interpret *Dagon*, *Jupiter aratrius*, or Ἀροτρεύς, might miſtake and read שדי *Shadai*, ſignifying *Ager*, *A field*, for שדי *Shaddai* being the very Name of God, ſignifying *Omnipotens*, *Almighty*.

* *Triton non ab ſimilem habuiſſe figuram fingitur; Frons hominem præfert, in piſcem deſinit alvus.* Pier. Hieroglyph. lib 1. p. 28.

b Phylo Byblius apud Euſeb. de præpar. lib. 1. c. 7.

c Pier. Hieroglyph. l. 32. p. 228. Id. lib 56.

d R. Levi. 1 Sam. 5.

CHAP.

CHAP. V.

Of the molten Calf.

THe Hiſtory of the *Molten Calf* is at large ſet down, *Exod.*32. where we read, that by reaſon of *Moſes* his long abſence, the people deſired of *Aaron*, *gods* to be made; whereupon *Aaron* made for them the *molten Calf*. The reaſon why they worſhipped *God* rather in the ſimilitude of a *Calf*, than of any other Creature, is generally by *Expoſitors* conceived to be from the corruptions learned among the *Egyptians*, who worſhipped their Idol (*a*) *Apis*, otherwiſe called (*b*) *Serapis*, in a living *Oxe*, and otherwiſe in an Image made in the form and ſimilitude of an *Oxe*, with a buſhel on his head. This *Oxe* was remarkable for certain notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white fore-head*, and *white ſpot behind*, and a *knot* under his tongue: for the more curious faſhioning and polliſhing of theſe marks in the *molten Calf*, *Aaron* may ſeem to have made uſe of his (*c*) *graving ſtool*. (*d*) The *Egyptians* repaired unto this *Oxe* for the reſolution of matters doubtful, as to an *Oracle*, and the manner of conſulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay, or Graſs; which if he received, then it betokened a good and happy event; if otherwiſe he refuſed it, then it did portend ſome evil to come. *Thus they turned their glory into an Oxe that eateth graſs*, *Pſalm* 106.20. The *Hebrew* word in the *Pſalm*, tranſlated an *Oxe*, is, (*e*) *Shor*; which I note, becauſe in my opinion, it giveth light to one of

a *Plin Nat. hiſt.l.*1.*c.*46. *Herod.l.*1. *Setin. c.* 35. *aut aliorum diſtinctione* 45.

b *Alex. Genial. dier.l.*6. *cap.*2.

c בחוֹטֵם *ſtylo ſculptorio*

d *Plin. Hiſt lib.* 8.*c.*46. *Ir. Alex Genial. dier.l.*6.*c.*2.

שׁוֹר

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (f) *Ap*, signifying a *face*: sometimes *Serapis quasi Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*; the very name used by the (g) *Fathers* to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Egyptians*; but whence the *Egyptians* first learned it few have taught. They do not conjecture amiss, who interpret the first Institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt*, and other Neighbour Countries, in the seven years of famine. Besides the testimony of no slight (h) Authors, there are strong inducements to perswade it. *First*, both the years of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine) than an *Ox*, the true and lively Hieroglyphick of an industrious Husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Ox was pourtrayed with a bushel on his head*, though others do more clearly express the reason of this portraiture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transfer the fault upon certain *Prosylite Egyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Egyptians*, contrary to his expectation, by their Art *Magick* produceth a Calf, to which purpose they urge *Aarons* own words, *Exod.* 32. 34. I did cast the Gold into

(f) *Vultus facies* פנ

(g) *Cyprian. de bono patient. p. 318. vid. etiam August. p. 73. It. Tertul. adv. Jud. cap. 1.*

(h) *Suidas in Lexicis. Ruffinus lib. 2. hist. Eccles. cap. 23. Pier. Hierog. lib. 3. p. 25.*

into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it ſelf it made it ſelf.* But this anſwer of his ſheweth rather, how vain the wit of man is in the excuſe of ſin; and as his ingraving inſtrument wr ites down *Aaron's* ſins; ſo the confeſſion of others, more ingenuous *Jews* proclaims the *Iſraelites*, ſaying, that (*i*) *No puniſhment befalleth thee* Iſrael, *in which there is not an ounce of this Calf.* I conclude this with the analogy between the *Egyptian Apis*, and the *molten Calf*: and this conſiſteth in three things. *Firſt*, As there were ſome *ſpecial marks in the Egyptians Ox*; ſo is it probable that *Aaron* with his ingraving Tool made the like. *Secondly*, As the *Egyptians* in honor of their Ox (*k*) celebrated a *ſolemn Feaſt*, with much ſinging and mirth. So the *Iſraelites* proclaimed a feaſt in honor of their *Calf: The people ſate down to eat and drink, and roſe up to play.* *Thirdly*, As the *Egyptians* Ox was at laſt drowned in the River, ſo *Moſes* burnt the *molten Calf*, and beat it to powder, and caſt it upon the face of the water, *Exod.*32.10. *Deut.*9.21. *Jeroboam* afterward, though upon other inducements, committed the ſame ſin; he thought in his heart, that if the people go up to *Jeruſalem*, and do ſacrifice in the *houſe of the Lord*, they would revolt from him, and return to the King of *Judah*: whereupon he ſet up *two Calves of gold*, the one in *Bethel*, the other in *Dan*; ſaying unto the people, It is too much for you to go up to *Jeruſalem*, 1 *King.*12.28.

(*i*) אונ לך ישואל פורעפורת שאינ כה אנקישטשינ חענל *Moſes Gerund. vid. Munſt. Exod.* 32.

(*k*) *Suid. in voce* Ἄπις.

CHAP.

CHAP. IV.

of Aſtaroth, Ammonia, Juno, *the Queen of Heaven*, Diana *of the* Epheſians.

AS the *Sun* was worſhipped under many names, ſo likewiſe the *Moon*. *Aſtaroth* was the *Idol* chiefly of the *Zidonians*, 1 *King*. 11. 5. 2 *King*. 23. 13. ſhe had her *Temple*, called the houſe of *Aſtaroth*, in which the *Philiſtims* hanged up *Saul*'s (*a*) Armor after his death, 1 *Sam*. 31. 10. That the *Moon* was worſhipped under theſe names needs not (*b*) proof; only (*c*) ſome ſay, that *Aſtrate* was *Juno*: and why may we not ſay, that *Juno* was often uſed to expreſs the *Moon*? (*d*) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon* in reſpect of her light is called *Urania*; ſo in regard of the leſſer lights in the heaven, ſhe is called *Aſtroarche* that is, the (*e*) *Queen of the Planets*; or as *Horace* ſpeaketh of the *Moon*, *Siderum Regina*, the *Queen of the Stars*: Or laſtly, as *Virgil* ſpeaketh of *Juno*; *Divum incedo regina*, the *Queen of the Gods*. It ſeemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* ſpeaketh, *Jer*. 7. 18. *Jer*. 44. 17. Again, unto whom may we imagine thoſe ancient Heathens to have performed that ſolemn worſhip, which they did on the *Calends*, or firſt day of every month (was it not to the *Moon*?) And yet notwithſtanding it is aſcribed to *Juno* (*f*) whence ſhe is called *Juno Calendaris*. Laſtly, As *Jupiter* (g) *Ammon* was no other

a *Horum Anathematum oblationem primo didicerunt ab Iſraelitis, Num*. 7. 1 *Sam*. 21.

b Ἀσάρτην ἡ ἐγὼ δοκέω σελήνην ἔμμεναι. *Aſtarten lunam eſſe opinor. Lucian de dea Syria.*

c *Auguſt. ſuper. Judic. quæſt*. 16.

d *Aſtarte Urania idemomnino valet apud Phœnicas, quod Juno Lucina apud Latinos. Deducitur, Urania ab Hebræo* אור *Nun in fine adjecto aut per ſe ſolum, aut cum Jod quod paſſim fit Syris, quaſi* אורנא *vel* אירני *in fœminino vero* אור ניא (1) *Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci ſuum* ἀρχηγὸν *mutuati ſunt.*

e Ἀστροάρχη dicitur, παρὰ τὸ ἄρχειν ἀστέρων ἀρχὴν ab imperio quod in aſtra exercet. *vid Herodian. l*. 5.

f *Macrob Sat. l*. 1. *c*. 15.

g *Macrob Sat. l* 1 *c*. 21.

other than the *Sun*, and worſhipped him in form of a *Ram*: ſo for ought I ſee, the *Moon* might be called *Juno* (*h*) *Ammonia*, and worſhipped in the form of a *ſheep*. Sure I am, that the *Hebrew Doctors* deſcribe the Images of (*i*) *Aſtaroth*, to have been made in the form of *ſheep*; and the word *Aſtaroth*, in the Original, ſignifieth a *flock of ſheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun Ammon*, both being ſo called from their *heat*, which in the Holy Tongue is called (*k*) *Hammah*, and from thence likewiſe thoſe Images (of which we read, *Levit.* 26. 30. *Iſa.* 17. 8. *Iſa.* 27. 9.) are called (*l*) *Hammianim*, becauſe they were certain Idols placed upon the houſe top, and ſo alwayes expoſed to the *Sun*. Furthermore, as *Jupiter* (*m*) *Ammon* was painted with *horns*, ſo likewiſe was the (*n*) *Moon*: why they ſhould be thus painted, many reaſons might be produced, but chiefly three; the *firſt* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. Firſt, the *Sun* was painted with *Rams horns*, becauſe with the Aſtronomers the ſign *Aries* in the *Zodiack* is the (*o*) beginning of the year. Secondly, becauſe as the ſtrength of *horned beaſts* conſiſts in their *horns*, ſo the virtue and influence of the *Sun* and *Moon* is derived into ſublunary creatures by their beams. Thirdly, becauſe the light of the *Sun* and *Moon* makes the reflection *cornute*, or *horn-like*. When *Moſes* came down from God, *Aaron* and the people ſaw that his face ſhined, *Exod* 34. the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is, that *Moſes* is painted with *horns*, which ſome of the *Rabbines* have interpreted (*p*) *horns of magnificence*. The errour grew from the doubtful ſignification of the *Hebrew* word ſignifying *ſplendor* or *brightneſs*, and alſo *horns*.

h *Cœl. Rhodig. l.* 18. *c.* 8.

i *D. Kimchi. 1 Sam.* 31. 10. *It. Jud.* 2. 13.

k חמה *Calor. Sol.*

l *R. Solomon in Levit.* 26. 30.

m ... *ſtat cornigeri illis Jupiter. Lucan, l.* 9. *v.* 514.

n *Syderum regina bicornis, audi, Luna. puellas. Horat. car. ſæcular.*

o *Pier. hierogl. l.* 10.

p קרני החור *cornua magnificentiæ, R Solom. porro Hebraicum* קרן (*unde* Κέρας *& cornu emanarunt*) *ſignificat in morem cornuum ſplendorem radioſq; emittere.*

(*q*) The *Moon* was alſo worſhipped under the name of *Diana*, who although ſhe were worſhipped thorowout all *Aſia*, yet ſhe was had in principal eſteem among the *Epheſians*, whence aroſe that cry, *Great is Diana of the Epheſians*, *Act.* 19. 28. Her greatneſs among the *Epheſians* appeareth partly by her *Temple*; which in (*r*) one place *Pliny* ſaith was two hundred and twenty years a building, but (*ſ*) elſewhere he ſaith 400 years: partly from the great gain procured unto the Silver-ſmiths in making and ſelling *ſilver Temples of* Diana. *Act.* 19.24. It is much diſputed what thoſe *ſilver Temples* were; ſome think them to be *little houſes*, or *ſhrines* (ſuch as were for their ſmallneſs portable) in form repreſenting the *Temple of* Diana, and within having the Image of *Diana* incloſed, and in this ſenſe ναΐδια is ſometimes uſed, to ſignifie *cloſets* or *ſhrines wherein Images were kept*: Others think, certain coyns or pieces of money to be called by the name of *Diana*'s *Temple*, from the ſimilitude of *Diana*'s *Temple* engraven or ſtamped upon thoſe coyns: as in *England* we call ſome pieces of gold the *George*, others the *Angel*, others the *Thiſtle*, from the impreſſion which they bear. The like cuſtom of naming coyns from their Sculpture or impreſſion was not unuſual among the (*t*) Ancients; neither were ſuch coyns unuſual on which the *Temple of* Diana was engraven, and theſe capital letters added, DIAN. EPHE. *Theodorus Beza* in his major Annotations upon the *Acts*, reporteth that he hath ſeen two of theſe himſelf.

We read of another kind of Idolatrous Worſhip towards the *Moon*, to have been (*u*) that men ſacrificed to her in womans apparel, and women in mens apparel, becauſe they thought the *Moon* to be both

male

q *Macrob. Saturn. l. 1. c. 15.*

r *Plin l. 36. 14*

ſ *Plinl. 16. 40*

t *Simili prorſus ratione Athenienſium nummos quoſdam, boves: eorundem Athenienſium alios quoſdam* Κόρας (i.) *puellas, alios Corinthiorum* πώλους *pullos: alios Peloponneſiorum* χελώνας *teſtudines; alios Romanorum naves vocabant.*

u *Macrob. Saturn. l. 3. c. 8. Non abſimilem idololatriam in cultu Veneris prodidit Julius Firmicus de errore profan. religion. c. 4.*

male and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. (*x*) Some have thought that God had reſpect unto this kind of *Idolatry*, *Deut.* 22. 5. Where men are forbidden to wear womens apparel, *& è contra*; but it is more generally, and upon better grounds thought, that the promiſcuous uſe of apparel (whereby the diſtinction of ſex is taken away) is there forbidden.

x *Maimonid. in more Nebochim part. 3. cap. 38.*

CHAP. VII.

Of other Gods mentioned in Scripture.

THe *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefeſt Idols worſhipped by the *Heathen* people. Notwithſtanding, their blind devotion deified alſo the other *Planets*, and that numberleſs number of leſſer lights, called in Scripture, *Militia Cœli*, The Hoſt of Heaven, whoſe ſeveral natures, properties and influences, are not diſtinctly known. In like manner there is an *Hoſt of Idols* mentioned in Holy Writ, of whom little or nothing is ſpoken to the purpoſe by Authors, more than their very names. Of this nature are thoſe *Chambers of Imagery*, wherein all forms of creeping things were pourtrayed on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In thoſe Colonies which the *King* of *Aſſur* tranſplanted into *Samaria*, every one worſhipped the *god* of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Aſhima*, the *Avims* made *Nibhaz* and *Tar-*

tak; the *Sepharvaims* burnt their Children in the fire to *Adram-melech*, and *Anammelch* the *gods of Sepharvaim*, 2 *King* 17. 30. 31. (a) The *Hebrew* Doctors ſay, that *succoth Benoth* was the picture of an *Hen with her Chicken: Nergal* they interpret *Gallum Sylveſtrem*, *Aſima* a Goat, *Nibhaz* a Dog, *Tartak* an Aſs, *Adrammelech* a Mule, *Anammelech* an Horſe: that ſuch brute beaſts ſhould be worſhipped as *gods*, may ſeem ridiculous; but the like to have been practiſed among the *Heathens*, profane Authors abundantly teſtifie. The (*b*) *Cock* was worſhipped as a *god* among the *Syrians*, (*c*) A *Goat* by the *Mendeſii*; (*d*) A *Dog* by others: Yea, they have adopted into the number of their *gods* &c. *Oxen*, *Lyons*, *Eagles*, *Wolves*, *Crocodiles*, *Cats*, *Rats*, (*e*) Nay, they have digged their *gods* out of their gardens, (*f*) *Garlick*, *Leeks*, *Onions*, &c. To theſe may be added *Niſroch*, which was the *god* of the *Aſſyrians*, and, as it ſeemeth, had his *Temple* at *Nineve*, 2 *King*. 19. *ult.* and *Eſay* 37. *ult.* Secondly, רמן *Rimmon*, the word ſignifieth a *Pomegranate*. Concerning this Idol it is much controverted, whether *Naaman* ſinned not in ſaying, *The Lord be merciful unto thy ſervant, that when my Maſter goeth into the houſe of Rimmon*, &c. 2 *King*. 5. 18. Read the words in the *Præter tenſe* [when my *Maſter* went into the houſe of *Rimmon*] the ſenſe appears to be a pardon craved for ſins paſt, not afterward to be committed. The ſame word בבא *Bebbo*, *in going*, is put to expreſs the time paſt, in the titles of the *Pſalms* 52. and *Pſalm* 54. Thirdly, *Nebo* otherwiſe called *Nabo*, an Idol of the *Aſſyrians*, *Jer.* 48. 1. He had his name from *Prophecy*, נביא *Nabbi*, ſignifying a *Prophet*, he ſeemeth not much to differ from Ζεὺς βηλαῖος, or Ζεὺς μαντέυτης, ſo often mentioned in *Homer*. (*g*) *Diodorus Siculus* maketh them both one, and we may

a R *Jarchi*, 2 *King* 17 R *David non diſſentit*.

b *Lucian l.* 16. *de Syr. Dea.*
c *Herodotus in Euterp.*
d *Cic. de legib. l.* 1. *vid. Tiraquel. in Alex.*
e *Neopol. l.* 6. *c.* 26.
f *Porrum & cepe, nefas violare & frangere morſu. O ſanctas gentes quibus hæc naſcuntur in hortis Numina. Juvenal. ſatyr.* 25.

g *Diod. Sicul. l.* 5. *c.* 27.

may render *Nebo*, the *Aſſyrians Ammon*, or *Jupiter Vaticinus*, the *god of their Oracles*.

CHAP. VIII.

The ſeveral manners of Divine Revelation.

AS *Idolatry* originally ſprang from miſtaking of Scripture; ſo Witch-craft and Sorcery, (which holdeth near affinity with *Idolatry*) ſeemeth to have had its firſt beginning from an imitation of *Gods Oracles*. *God ſpake in divers manners*, Heb. 1. 1. *By dreams, by Urim, by Prophets*, 1 Sam. 28. 6, 7. when the Lord would by none of theſe anſwer King *Saul*, then he ſought to a Witch. To theſe might be added *Gods* ſpeaking from between the *Cherubims*, his anſwering by *Viſions*, *Angels*, and *Voices*: but the chief manners of revealing himſelf, obſerved by the *Hebrew* Writers, are four, which they term (*a*) *four degrees of Prophecy*, or *Divine Revelation*: ſomewhat therefore being ſpoken of theſe, I purpoſe to explain the ſeveral ſorts of unlawful divinations mentioned in Scripture.

[a] *P. Fagius in Exod. 28.*

The firſt *degree* was נבואה *Nebuah, Prophecy*. This was when *God* by certain viſions and apparitions revealed his Will.

The ſecond was רוח הקדש *Ruach Hacodeſch, The inſpiration of the Holy Ghoſt*, whereby the party was inabled without Viſions or Apparitions, to propheſie: ſome ſhewing the difference between thoſe two (*b*) add, that the gift of Prophecy did caſt a man into a trance or extaſie, all his ſenſes being taken from him; but the inſpiration of the Holy Ghoſt was without any ſuch extaſie, or abolition of the ſenſes, as appeareth in *Job*, *David*, *Daniel*. Both theſe degrees, as likewiſe *Urim* and *Thummim* ceaſed in the ſecond Temple, whence

[b] *D. Kimchi, Præfat. in Pſal.*

whence their ancient *Doctors* ſay, (c) that after the *latter Prophets Haggai, Zachary*, and *Malachy* were dead, the *Holy Ghoſt went up or departed from* Iſrael. Howbeit, they had the uſe of a *voice* or *eccho* from *Heaven*. In which ſpeech we are not to underſtand that the *Holy Ghoſt* wrought not at all upon the creatures, or that it wrought not then in the ſanctification of men, as in former times, but that this *extraordinary enabling men to propheſie by the inſpiration of the Holy Ghoſt*, then ceaſed; and in this ſenſe the *Holy Ghoſt was ſaid to have departed from* Iſrael. Unto this common received opinion, that paſſage might have reference, *Acts* 19. *We have not ſo much as heard whether there hath been an Holy Ghoſt or no.* That they did not doubt the diſtinction of perſons, appeareth clear, if that be true which (d) ſome have noted, that the ancient *Jews* before *Chriſt* were ſo catechiſed in that point, that they obſerved the *Myſtery of the Trinity* in the name יהוה *Jehovah*, for though the name conſiſted of four letters in number, whence it was called τετραγράμματον *Quadriliterum*, yet there were but *three ſorts of Letters in the name*: י *Jod* ſignified the *Father*, who was the beginning of all things: ו *Vau* is a conjunction copulative, and denoted the *third perſon in Trinity*, which proceedeth from the *Father* and the *Son*, ה *He* ſignifieth the *Son of God*. The *Rabbines* have a ſaying, that God made all things, *in litera* ה *He*. They may alude to this, that he made all things by his Word: he ſaid, Let there be thus and thus, and it was ſo: but they may alſo allude to the *ſecond perſon in Trinity*. And furthermore, they note that ה *He*, is doubled in this name, to demonſtrate both Natures of our bleſſed Saviour.

c *Talmud. in Sanhedrin. c. 1.*

d *P. Fagius in Exod. 28.*

The *third degree*, was *Urim* and *Thummim*. *Urim* ſig-

ſignifieth light, and *Thummim* perfection. That they were two ornaments in the *High-prieſts breſt-plate*, is generally agreed upon: but what manner of ornaments, or how they gave anſwer, is hard to reſolve. (*e*) Some think them to be the four rows of ſtones in the breſt-plate, the *ſplendour and brightneſs* of which foreſhewed victory; and by the rule of contraries, we may gather, that the *darkneſs of the ſtones* not ſhining preſaged evil. (*f*) Others ſay it was the name *Jehovah* put in the doubling of the breſt-plate, for that was double *Exod.* 28. 16. (*g*) Others declare the manner of conſulting with *Urim* and *Thummim* thus: Firſt, they ſay that only the *King*, or elſe the (*h*) *Father of the Conſiſtory* had power to conſult, or to propoſe the matter unto the *Prieſt*, and the *Prieſt* only had power to reſolve. *Secondly*, that the matter propoſed muſt not be trivial, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Urim* and *Thummim*, conſiſted of all the *Tribes names*, and likewiſe of the *Patriarchs*, *Abraham*, *Iſaac* and *Jacob*; ſo that no letter of the *Alphabet* was wanting. The queſtion being propoſed, ſome ſay that the letters which gave the anſwer were בולטית (*i.*) *they did ariſe* and *eminently appear above the others*. An example they take from 2 *Sam.* 2. 1. When *David* asked the Lord, Shall I go up into any of the Cities of *Judah*? the Lord anſwered, עלה *Gnaleh*, *go up*. Here, ſay they, ע appeared out of the name of שמעון *Schimeon*, ל out of the name of לוי *Levi*, ה out of the name of יהודה *Jehudah*. Others ſay, that the letters which repreſented the Oracle were מצטרפות (*i.*) that they did after a ſtrange manner *joyn themſelves into perfect ſyllables* and entire words, and made the anſwer compleat. Many other opinions might be reckoned up, but

e *Joſeph. Antiq. l. 3 c. 9.*

f *R. Solom. quemadmodum refert D. Kimchi in radic.*

g *Talmud. in Jonah c. 6. vid. P. Fagium in Exod. 28.*

h *Abbeth din.*

h R. David in Radic.

(*h*) but he ſpoke beſt, who ingenuouſly confeſſed that he knew not what *Urim* and *Thummim* was.

The fourth degree was בת קיל *Bath Kol, filia vocis the Daughter of a Voice*, or an *Eccho*; by it is meant a *voice from heaven declaring the will of God*; it took place in the *ſecond Temple*, when the three former degrees of Prophecy ceaſed: it gave teſtimony of our Saviour; Lo, a *voice from heaven*, ſaying, *This is my beloved Son in whom I am well pleaſed Mat.*3.17. It was in truth the *Prologue, Preface*, or *type of that true voice of the Father*, that *eternal word which revealed his Fathers will unto mankind.*

Theſe were the extraordinary means by which *God* revealed himſelf to his people of old: ordinarily, he revealed himſelf by his written word. Notwithſtanding the *Hebrews* ſay, that the Law, even from the firſt time of its delivery unto *Moſes*, was twofold: the one committed to writing, which they call תורה שבכתב *Thora Schebictab*, the written Law: the other delivered by tradition, תורה בעל פה *Thora begnal pe*, it was alſo termed their *Kabbala*, from קבל *Kibbel*, ſignifying *Accipere*, to receive or learn. They ſay both were delivered by *God* unto *Moſes* in Mount *Sinai*, but this latter was delivered from *Moſes to* Joſhua, *from* Joſhua *to the Elders, from the Elders to the Prophets, from the Prophets to thoſe of the great* Synagogue, *and ſo ſucceſſively to after-ages, till at laſt it was digeſted into one* Book, *containing principally precepts and directions for thoſe Iſraelites which inhabited the holy Land. It is called* Talmud Hieroſolymitanum. *It was compoſed in the year of our Lord* 230. This becauſe it containeth but a few conſtitutions, is but of little uſe. About 500 *years after Chriſt*, then was there a more full and exact collection of their conſtitutions,

for

for direction of thoſe *Jews* which dwelt in *Babylon*, and other forreign places; this is termed *Talmud Babylonicum*, and is of greateſt uſe among Authors, it containeth the body of *their Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moſes* received it from God, when he received the Law; for, ſay they, were it not for this expoſition, the *Decalogue* it ſelf might have been delivered (*a*) *In hora veloci, in leſs than an hour*.

a אלח בשעה *Moſes. Koiſen. in praf.*

Here we muſt note that the word *Kabbala*, when it is applied to the *Kabbaliſts*, to difference them from the *Talmudiſts*, is taken in a ſtricter ſenſe, and ſignifieth thoſe ſubtleties or myſteries which are obſerved from the different writing of ſome letters in the Scripture, from the *tranſpoſing of them*, from a *myſtical kind of Arithmetick*, &c. This was never wholly committed to writing, of ſome inſtances we have, *Gen* 23.2. *Abraham came* לבכתח *to weep for Sara*. Here (*b*) becauſe the letter *Caph* is leſs than the reſt, they note that *Abraham wept but little for Sara*, becauſe ſhe was old. Again, the letter *Aleph* is found ſix times in the firſt verſe of *Geneſis*: Hence R. *Elias* collected that the world ſhould endure but *ſix thouſand years*: becauſe *Aleph* in the *Hebrews computation* ſtandeth for a thouſand. From the tranſpoſition *of letters* they conclude after this manner; חרם *Cherem* ſignifieth *Anathema* or *Excommunication*, by a *Metathesis* or *tranſpoſition of letters*, it is made רחם *Rachem* ſignifying *mercy*; by another *tranſpoſition* it is made רמח *Ramach*, which letters in the *Jews computation* make 248, which in their Anatomy, they find to be the juſt number of members in a mans body: their concluſion hence is, that if *an excommu-*

b *Baal Turim.*

nicated perſon do truly repent then his Cherem *is turned into* Rachem, *his curſe turned into a bleſſing: if he do not repent, then his* Cherem *entreth into* Ramach *the curſe entreth into all his members*, to the utter deſtroying of the whole man. Again, איש *Iſch*, ſignifieth *a man.* אשה *Eſcha*, *a woman.* Hence they note, that in the *name of the man* here is י *Jod* which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both theſe make יה *Jah*, one of the names of God: theſe being taken away, in both names there remains אש *Eſch* ſignifying *fire*, to ſhew, that as long as man and wife agree, *God is with them*: but when they diſagree, *fire is between them*: Thus we ſee what vain myſteries their *Kabbaliſts* obſerve.

CHAP. IX.

Their Teraphim.

COncerning the *Teraphim*, two things are eſpecially to be enquired. *Firſt*, what they were? *Secondly*, for what uſe? the word תרף *Taraph*, ſignifieth in general the *compleat Image of a man*. *Michal* took an *image*, (*a Teraphim*) and laid it in the bed, 1 *Sam.*19.13. More particularly it ſignifieth an *Idol* or *image made for mens private uſe in their own houſes*, ſo that theſe images ſeem to have been their *Penates* or *Lares*, their houſhould *gods*; wherefore haſt thou ſtoln my *gods? my Teraphim*, *Gen.* 31. 30. And this man *Micha* had *an houſe of gods*, and made an *Ephod* and *Teraphim*, *Jud.*17.5. Becauſe of the worſhip exhibited to theſe *Idols*: Hence from the *Hebrew Taraph*, as ſome read it, *Tharaph*, cometh the

Greek

Greek (a) Θεραπεύειν, *To worſhip.* The manner how theſe *Images* were made, is fondly conceived thus among the *Rabbines*; *They* (b) *killed a man that was a firſt-born ſon, and wrung off his head, and ſeaſoned it with ſalt, and ſpices, and wrote upon a plate of gold the name of an unclean ſpirit, and put it under the head upon a wall, and lighted Candles before it, and worſhipped it.* With ſuch *Laban* ſpake, ſay they. But, without controverſie, the *Teraphim* which *Michal* put in the bed, was a *compleat ſtatur, or Image of a man.* The uſe of theſe *Images* was, to conſult with them as with *Oracles*, concerning things for the preſent unknown, or future to come. To this purpoſe they were made by *Aſtrologers* (c) under certain conſtellations, capable of heavenly influences, whereby they were enabled to ſpeak. The *Teraphims have ſpoken vanity, Zach.* 10. 2. And among other reaſons why *Rachel* ſtole away her Fathers Images, this is thought to be one, that *Laban* might not by conſulting with theſe Images diſcover what way *Jacob* took in his flight.

a ἀπ' ἀδανάτης θεραπεύειν ἤθελον *Heſiod.* Ἔργ. καὶ ἡμερ.

b R. Iezer. vid. Eliam Thisbit.

c Aben. Ezra, Gen. 31.

CHAP. X.

The ſeveral ſorts of Divination forbidden.

WE ſhall find, *Deut.* 18. 10, 11. thoſe *Diviners*, which are by the Law forbidden, diſtinguiſhed into *ſeven kinds*; not becauſe there were no other, but they were the moſt uſual. 1. *An obſerver of times*, 2. *An Inchanter.* 3. *A Witch.* 4. *A Charmer.* 5. *A conſulter with familiar ſpirits.* 6. *A Wizard.* 7. *A Nigromancer.* To theſe we may add an eighth, out of *Hoſ.* 4. 12. *Conſulting with the ſtaff.*

and a ninth out of *Ezek.* 21. 21. A *conſulter with entrals.* 1. The firſt is מעונן, an *obſerver of times,* (*a*) one that diſtinguiſheth times and ſeaſons, ſaying *Such a day is good, or ſuch a day is naught; ſuch an hour, ſuch a week, ſuch a month is luckie, and ſuch and ſuch unluckie for ſuch and ſuch buſineſſes:* (*b*) whence thoſe that derive the word from עין *Gnajin,* ſignifying an *eye* (as if hereby we meant a *Jugler* or *Impoſter, who deceived the eyes of his ſpectators by caſting a miſt before them*) utterly miſtake: more pertinently they ſpeak, who derive it from עונה *Gnona,* ſignifying *Time.* But of all I approve thoſe who derive it (*c*) from ענן *Gnanan* A *Cloud,* as if the Original ſignified properly a *Planetary,* or *Star-gazer.* Hereby he is diſtinguiſhed from the ſecond ſort of unlawful *Diviners,* for he alſo was an Obſerver of times; *the firſt* drawing his coucluſions from the *colour or motion of the Clouds: the ſecond from his own ſuperſtitious obſervation of good and evil events, happening on ſuch and ſuch dayes, ſuch and ſuch times:* the *firſt* ſeemeth to have drawn his concluſions, *a priori,* from the *Clouds* or *Planets, cauſing good and bad events:* the ſecond, *a poſteriori, from the events themſelves, happening upon ſuch and ſuch times.* This *Planetary,* when he obſerved the *clouds,* ſeemeth to have ſtood *with his face Eaſtward* his *back Weſtward, his right hand towards the South, and his left hand towards the North:* except it was from this poſiture of the *Stare-gazers body* in time of obſerving, I find no reaſon why the *Hebrews* ſhould term the *Eaſtern* part of the world צדים *Tzadim* i. The *former part of the world:* the *Weſtern part* אחור, i. e. The *back part;* the *South part* ימין *Jamin,* i. e. The *right hand;* the *North part* שמאל *Shemol,* i. e. The *left hand.* That the reaſon of theſe denominations is, becauſe

a *Jarchi Lev.* 19. 26.

b. D. *Kimchi in rad.*

c *Aben. Ezra Levit.* 19. 26.

becauſe *Adam* was created with his face toward the *Eaſt*, is as vain, as hard to prove.

2. The ſecond is מנחש, *Menacheſch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothſayer*. The Original ſignifieth ſuch an one *who out of his own experience draweth obſervations to foretell good or evil to come*, as *Soothſayers* do, by obſerving ſuch and ſuch events, by ſuch and ſuch flying of Birds, ſcreechings, or kawings. The *Rabbines* ſpeak in this wiſe: (*d*) *He is Menacheſch, a Soothſayer, who will ſay, becauſe a morſel of bread is fallen out of his mouth, or his ſtaff out of his hand, or his ſon called him back, or a Crow kawed unto him, or a Goat paſſed by him, or a Serpent was on his right hand, or a Fox on his left hand therefore he will ſay, Do not this or that to day.* This word is uſed, *Gen.*30.27. I have *learned by experience*, ſaith *Laban*, that the Lord hath bleſſed me for thy ſake. Again, *Gen.*44.5. *Is not this the cup in which my Lord drinketh, and whereby indeed he* divineth? that is, *proveth, or maketh tryal or experience what manner of men ye are:* The *Heathen* people were very ſuperſtitious in theſe obſervations: Some daies were *Atri*, others *Albi*, ſome *unlucky*, others *lucky*; on ſome daies they accounted it unfortunate to begin battel, on ſome months unfortunate to marry.

Menſe malum Maio nubere vulgus ait.
Ovid. Faſt.

And as they were *ſuperſtitious in obſerving unlucky ſigns*, ſo likewiſe in the means uſed to *avert the evil* portended: the means were either *words* or *deeds*. (*e*) *Deeds*, thus if any unlucky Bird, or ſuch like came in their way, *they would fling ſtones at it*; and of this ſort is *the ſcratching of a ſuſpected Witch*, which among the ſimple ſort of people is thought to be a means

d *D. Kimchi. radic.*

e *Plura iſtiuſmodi* ἐνοδια σύμβολα *vide apud Theophraſtum Charakter.* περὶ Δεισιδαιμ.

means to cure *Witch-craft.* By *words*, they thought to elude the evil, ſignified by ſuch ſigns, when they ſay, Εἰς κεφαλὴν σοὶ, *In caput tuum recidat hoc omen*; *This evil light on thy own head.*

The third is מכשף *Mecaſcheph*, *a Witch*, properly a *Jugler*. The Original ſignifieth ſuch a kind of *Sorcerer who bewitcheth the ſenſes and minds of men, by changing the forms of things, making them appear otherwiſe then indeed they are.* The ſame word is applied to the Sorcerers in *Egypt*, who reſiſted *Moſes Exod.* 7,11. Then *Pharaoh* alſo called *Mecaſchphim*, the Sorcerers. Now the *Magicians* in *Egypt*, they alſo did in like manner with their *Inchantments.* This latter part of the Text explaineth what thoſe Sorcerers were. In that they are called *Magicians*, it implieth their learning, that they were *wiſe men*, and *great Philoſophers*: the word *inchantments* declareth the *manner of the deluſion*, and it hath the ſignification of ſuch a *ſlight whereby the eyes are deluded*, for להטים *Lahatim*, there tranſlated *inchantments*, importeth the *gliſtering flame of a fire or ſword, wherewith the eyes of men are dazled.* The *Greek* verſion doth not unfitly term them φαρμακὸς, *Vnguentarios, Syplaſtarios, Compounders of Medicines*, or if you pleaſe (*f*) *complexion-makers, ſuch Artiſans who mask men and womens faces with paintings and falſe complexions.* Hence it is that the *Apoſtle* compareth ſuch falſe teachers, *who under a form and ſhew of godlineſs*, lead captive ſilly women, to the *Egyptian* Sorcerers *Jannes* and *Jambres*, *who reſiſted* Moſes, 2 *Tim.* 3.8. Theſe two were of chief note: In the (*g*) *Talmud* they are all called *Johanne* and *Mamre*; by (*h*) *Numenius*, a *Pythagorean*, *Jannes* and *Mambres*; by (*i*) *Pliny*, *Jamnes and Jotape.*

The fourth is חובר *Chober*, *a Charmer.* The *Hebrew*

(f) φαρμακὸς ὁ ἀπὸ μύρων. *Suidas.*

(g) *Talmud. Tract. Menachoth. c.* 9

(h) *Origen. contra Celſum. lib.* 4.

(i) *Plin. nat hiſt. lib.* 30. *cap.* 1.

brew word ſignifies *conjoyning* or *conſociating*; either from the league and fellowſhip which ſuch perſons have with the devil, or as *Bodine* thinketh (*k*) *becauſe ſuch kind of Witches have frequent meetings, in which they dance and make merry together. Onkelos* tranſlateth ſuch a charmer חרשן *Raten, a mutterer*, intimating the manner of theſe Witcheries to be by the muttering, or ſoft ſpeaking of ſome ſpell or charm. The deſcription of a *Charmer* is thus delivered: (*l*) *He is a charmer who ſpeaketh words of a ſtrange language, and without ſenſe, and he in his fooliſhneſs thinketh that theſe words are profitable: that if one ſay ſo or ſo unto a Serpent or Scorpion, it cannot hurt a man, and he that ſaith ſo or ſo unto a man, he cannot be hurt*, &c. *He that whiſpereth over a wound, or readeth a verſe out of the Bible, likewiſe he that readeth over an Infant, that it may not be frighted, or that layeth the book of the Law, or the Phylacteries upon a child that it may ſleep, ſuch are not only among Inchanters, or Charmers, but of thoſe that generally deny the law of God, becauſe they make the word of the Scripture medicine for the body, whereas they are not, but medicine for the ſoul.* As it is written, *Prov.* 3. 22. *They ſhall be life unto thy ſoul.* Of this ſort was that whereof (*m*) Bodinus ſpeaketh, *That a child by ſaying a certain verſe out of the Pſalms, hindred a woman that ſhe could not make her butter; by reciting the ſame verſe backward, he made her butter come preſently.*

k *Bod. in Magdæmon. l.* 1. *c.* 6

l *Maimon. tract Idolol. c.* 11. *ſect.* 10. 12.

m *Bodin. Magdæmon. l.* 2. *c.* 1.

The fifth, שאל אוב *Schoel Ob, a conſulter with Ob*, or *with familiar ſpirits*, *Ob* ſignifieth properly a *bottle*, and is applied in divers places of Scripture to *Magicians*, becauſe they being poſſeſſed with an evil ſpirit, ſpeak with a ſoft and hollow voice, *as out of a bottle*. The *Greek* calleth them Ἐγγαστρίμυθος, (*n*) *Ventriloquos*; *ſuch whoſe voice ſeemeth to proceed out of their belly.*

n *Chryſoſtom. 1 Cor. 12 Tert. adv. Marcion. l.* 4. *c.* 25.

ly. Such a *Diviner* was the Damoſel, *Acts* 16. 16. in (o) St. *Auguſtines* judgement, and is probably thought ſo by moſt Expoſitors, who are of opinion, that the *ſpirit* of *Python* with which this Damoſel was poſſeſſed, is the ſame which the *ſpirit of Ob* was amongſt the *Hebrews.* Hence the *Witch of Endor*, whom *Saul* requeſted to raiſe up *Samuel*, is ſaid in *Hebrew* to have conſulted with *Ob*; but among the *Latine* Expoſitors ſhe is commonly tranſlated *Pythoniſſa, one poſſeſſed with the ſpirit of Python.*

o Auguſt. 1. de doct. Chriſt. c. 23.

The ſixth is, ידעני *Iiddegnoni*, a *Wizard*; in the *Greek*, he is tranſlated ſometimes γνώστης, a *cunning-man.* In both Languages he had his name from *knowledge*, which either the *Wizard* profeſſed himſelf to have, or the common people thought him to have. The *Rabbies* ſay, he was ſo called in *Hebrew from a certain beaſt named by them* (p) Jadua, *in ſhape reſembling a man, becauſe theſe Wizards when they did utter their Prophecies, held a bone of this Beaſt between their teeth.* This haply might be ſome *Diabolical Sacrament or Ceremony*, uſed for the Confirmation of the league between *Satan* and the *Wizard.* (q) *Prophane* Hiſtory mentioneth Divinations of the like kind, as that *Magicians* were wont to eat the principal parts and members of ſuch beaſts which they deemed *Prophetical*, thinking thereby, that by a kind of μετεμψύχωσις the Soul of ſuch Beaſts would be conveyed into their bodies, whereby they might be enabled for Prophecy.

p P. Fag. Levit. 19. Verum Athenæus beſtiam hanc vocat χαμαιλέοντα. Vid Bodin. Mag. dæmon. l. 1. c. 6. p. 18.

q Peter de Mag. p. 57.

The ſeventh is דורש אל המתים *Doreſeh el hammethim*; the *Greek* anſwereth word for word, ἐπερωτῶν τοὺς νεκρούς, *An enquirer of the Dead, a Necromancer.* Such Diviners conſulted with *Satan in the ſhape of a dead man.* A memorable example we find recorded,

1 *Sam.*

1 *Sam.* 29. There, King *Saul* about to war with the *Philiſtines* (God denying to anſwer him either by *dreams*, or by *Urim*, or by *Prophets*) upon the ſame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raiſed up from the dead*, to tell him the iſſue of the war. Now that this was not in truth *Samuel*, is eaſily evinced, both by teſtimonies of the learned, and reaſons. *Firſt*, it is improbable, that God who had denied to anſwer him by any *ordinary means*, ſhould now deign him an anſwer ſo extraordinary. *Secondly*, no Witch or Devil can diſturb the bodies or Souls of ſuch as die in the Lord, becauſe they reſt from their labors *Rev.* 14. 13. *Thirdly*, if it had been *Samuel*, he would doubtleſs have reproved *Saul for conſulting with Witches.*

The eighth is שאל מקלו *Scoel maklo*, *A Conſulter with his Staff*, *Hoſ.* 4. 12. *Jerome* ſaith the manner of this divination was thus: *That if the doubt were between two or three Cities, which firſt ſhould be aſſaulted; to determin this, they wrote the names of the Cities upon certain ſtaves or arrows, which being ſhaked in a quiver together the firſt that was pulled out determined the City.* (t) Others deliver the manner of this conſultation to have been thus: *The conſulter meaſured his ſtaff by ſpans or by the length of his finger, ſaying, as he meaſured, I will go, I will not go, I will do ſuch a thing, I will not do it, and as the laſt ſpan fell out, ſo he determined:* This was termed by the Heathens ῥαβδομαντεία or βελομαντεία *Divination by rod or arrows.*

t *Vid. Druſ. in Deut.* p 592

The ninth was ראה בכבד *Roe baccabed a diviner by intrales*, *Ezek.* 22. 21. *Nebuchadnezzar* being to make war both with the *Jews* and the *Ammonites*, and doubting in the way, againſt whether of theſe he ſhould make his firſt on-ſet: Firſt he conſulted with

his *Arrows and Staves*, of which hath been ſpoken immediately before: *Secondly*, he conſulted with the *intrals of beaſts*. This practice was generally received among the *Heathens*, and becauſe the *liver* was the principal member obſerved, it was called ἡπατοσκοπία, *Conſultation with the liver*. Three things are obſerved in this kind of divination. Firſt, the colour of the intrals, whether they were all well *coloured*. Secondly, their *place*, whether none were *diſplaced*. Thirdly, the *number*, whether none were wanting; among thoſe that were wanting, the want of the liver, or the heart chiefly preſaged ill: That day *Julius Cæſar* was ſlain, it is ſtoried, that in two fat Oxen then ſacrificed, the heart was wanting in them both.

THE

THE FIFTH BOOK OF THEIR CONSISTORIES.

CHAP. I.

Their Courts of Judgment, especially their Ecclesiastical Consistory.

THere were in *Israel* distinct *Courts*, consisting of distinct *persons*, the one principally for *Church-businesses*, the other for *affairs in the Commonwealth*; the one an (*a*) *Ecclesiastical Consistory*; the other a *Civil Judicatory*: Of these, and their several censures, and punishments, it remaineth now to be spoken,

(*a*) Junius Anal. Exposit. Deut. 17.

These different Consistories, or *Courts* of Justice, we find first distinguisht, *Deut.* 17. 12. *He which will not hearken unto the Priest, nor unto the Judge.* Where the people of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferiour *Courts*; namely, the *Priests, in matters spiritual*, or *ceremonial*; and to the *Judges, in mat-*

ters civil or criminal. Theſe two Courts are more plainly diſtinguiſhed, 2 *Chorn.* 19. where *Jehoſaphat*, reforming many abuſes in *Church* and *Commonwealth*, firſt appointed thorow-out all the fenced Cities of *Judah*, *ſecular Judges* to determine criminal cauſes, *ver.* 5. And at *Jeruſalem* he appointed a *Spiritual Court*, conſiſting of *Levites*, *Prieſts*, *and the chief Fathers of Iſrael*, *verſ.* 8. And in cauſes ſpiritual for the Lord, *Amariah* the *High prieſt* was chief: in cauſes criminal for the King, *Zebadiah* was chief, *ver.* 11. Likewiſe the *Prophet Jeremiah* is condemned to die by the *Conſiſtory of Prieſts*, *Jer.* 26. 8. But by the *Conſiſtory of Princes*, *or ſecular Judges ſitting in the gate*, he was abſolved and diſcharged, *verſ.* 16. Yea, although the tyranny of *Antiochus*, and the troubleſome times inſuing had bred ſuch a confuſion in matters of Government among the *Jews*, that an evident diſtinction can hardly be found in the *New-Teſtament*, yet ſome foot-ſteps, and imperfect tokens of both Courts are there obſervable, principally, *Matth.* 21. 23. *It. Matth.* 26. 3. The *Chief Prieſts* and the *Elders*, of the people, are named as two diſtinct *Conſiſtories*: and each Conſiſtory ſeemeth to he differenced by its proper name: The *ſecular Conſiſtory* termed συνέδριον, A *Councel*: the *ſpiritual* termed συναγωγὴ, *a Synagogue*. *They will deliver you up to the* Councels, *and they will ſcourge you in their Synagogues*, *Matth.* 10. 17. Hence that great Aſſembly of *Prophets* and holy men called together by *Eſra*, for the reformation of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *A great* Synagogue.

The Office of the *Eccleſiaſtical Court*, was to put a difference between things *holy* and *unholy*, and between *clean* and *unclean*, *Levit.* 10. 10. and to *determine*

mine Appeals in controverſies of difficulty. It was a *repreſentative Church* Hence is that *Dic Eccleſiæ*, *Mat.* 18. 16. *Tell the Church*, becauſe unto them belonged the *power of Excommunication*, the ſeveral ſorts of which cenſure follow in the next Chapter.

Only here take notice, that as in the *Civil Conſiſtories*, conſiſting of *ſeventy Judges*, which was the ſupreme Court, there were two ſate as Chief; namely, one whom they termed *Naſi*, *The Lord Chief Juſtice*; and the other whom they termed *Abbeth din*, the *Father of the Senate*: ſo in the *Eccleſiaſtical Conſiſtory* the *High-prieſt* and his *Sagan*, or *ſecond High prieſt* ſate chief there, 2 *King.* 23. 4. (*b*) That the *High prieſt* ſate in the *Sanhedrim* neceſſarily, is an errour; for he was not elected into that Company, except he were a man of extraordinary wiſdome. Again, note, that ſometimes both *Conſiſtories* aſſembled together, as often as the matters to be determined were partly *ceremonial*, partly *civil*, partly belonging to the *Church*, partly to the *Commonwealth*: which being not noted, cauſeth the Courts not to be diſtinguiſhed by many Expoſitors. This meeting and joyning of both *Conſiſtories* often appeareth in the *Goſpel.* The *chief Prieſts* and *Elders* meet together.

b *Moſes Kotſen. in Sanhedrin.*

CHAP. II.

Of their Excommunication.

THey had three *Degrees of Excommunication.* The firſt was called in the *N. T. a caſting out of the Synagogue*, *John* 9. 22. be the *Jews* (*a*) *Niddui* 1. *a ſeparation* or *putting away.* (*b*) It ſignified *a ſeparation.*

a נדוי *Significat hæc vox Separationem, Elongationem, deducitur à verbo* נדח *Separavit. Hinc etiam Proſcriptus, profligatus, aut ſeparatus quiſpiam dicitur* מנודה

b *Buxtorf. ex Rabbinis Epiſt. Heb. pag* 55.

paration from all commerce or ſociety either with man or woman for the diſtance of *four Cubits*; alſo *from eating or drinking with any*; *from the uſe of the marriage-bed, from ſhaving, waſhing, or the like*, according to the pleaſure of the *Judge*, and the quality of the offence: It was of force 30 days, yet ſo that they might be ſhortned upon repentance. He that was thus *excommunicated*, had power to *be preſent at divine ſervice, to teach others, and learn of others*; *he hired ſervants, and was hired himſelf*, but always on condition of the aforeſaid *ſeparation*. If he remained impenitent, according to the pleaſure of the Judge, his puniſhment was increaſed, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumciſed: if he died without repentance, then, by the ſentence of the Judge, a ſtone was caſt upon his Coffin or Bier, to ſhew that he was worthy to be ſtoned. They mourned not for ſuch a one with ſolemn lamentation; they followed him not unto the grave, nor buried him with common burial.

The ſecond was called in the *N. T. a giving one over to Satan*, 1 *Cor.* 5. 5. By the *Jews* חרם *Cherem*. For the better underſtanding of this word, we muſt know that it is not uſed in this ſenſe in the *Old Teſtament*; there we ſhall find it applied to *perſons*, or to *things*; if to *perſons*, then it ſignifieth *a devotion of them to God by their death*, *Levit.* 27. 29. If to *things*, then it ſignifieth *a devotion of them unto God*, by ſeparating them from ordinary uſe. Hence it is that *Achan* is puniſht for ſtealing the *devoted* thing, *Joſh.* 7. (c) *Perſons* thus *devoted*, were termed by the *Greeks* ἀναθήματα; and *devoted things*, ἀναθήματα. Notwithſtanding, in the *Apoſtles* time, both *Cherem* and ἀνάθεμα, ſignified a *ſecond degree*

c *Budæus* ἀναθήματα *dici tradit, homines ſacros,* (1) *quorum capita inferis dicata ſunt & devota*; ἀναθήματα *vero donaria diis conſecrata*

gree of Excommunication, differing from the former. First because it was not done in a *private Court*, but published in the audience of the *whole Church*. Secondly, maledictions and curses were added out of the Law of *Moses*. At the publishing hereof Candles were kindled; and when the curses were ended, they put out the candles, in token that the excommunicate person was *deprived of the light of heaven*. This kind of *excommunication* was exercised against the *incestuous person*, and against * *Hymenæus*, and * *Alexander*.

The third was called in the *New Test.* by the *Syriack* name *Maranatha*, 1 *Cor.* 16. that is, *the Lord cometh*; *Maran* signifieth *the Lord*, and *Atha cometh* and this they say was instituted by *Enoch*, *Judg.* 11. The *Jews* called it *Schammatha*, the Etymology of which word I find to be twofold. Some say it soundeth as much as *Maran Atha the Lord cometh*; (d) *Schem* signifieth the *Lord*, and *Atha cometh*: (e) others say it soundeth *there is death*, *Schem* signifying *there*, and *Mitha death*. Hence we may render it an *excommunication to death*. (f) And this is thought to be the reason of that phrase, 1 *John* 5. 16. *There is a sin unto death*, i. which deserveth *excommunication to death*. (g) *R. Gersom* forbade the breaking open of letters, under the penalty of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the form thereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were (h) *four degrees of this censure*. 1. Σύστασις. Those were censured with this *degree*, who were only *debarred the Lords Table*: as for enterance into the *Church*, hearing the Word, praying with the Congregations, they enjoyed equal liberty with *other Christians*, they might stand by and behold others receive the *Sacrament*, but themselves did not

* 1 *Cor.* 5. 5. * 1 *Tim.* 20 1. d שם *Dominus* אתא *venit* e *Elias Thisbites in radice* שמתא f *Betram de Politia Judaic. c.* 2. *p.* 21. g *Buxtorf Epi. Hebr. p.* 59 *in dorso Epistolæ subjici solebat* h *c abbreviatura* סור בחרם מהו i *prohibitum est per anathema, R. Gersom luminis captivitatis (scil. resignare has literas)* h *Vid. Justelli not. in codicem canonum Eccl. universi. ad canon* 55. *Beltar. de pœnit. l.* 1. *c.* 22 *& Casaub. Exercit. p.* 52. *observant quintum gradum quem ille* μέσως *vel liter* μέθεξιν

Par

partake thereof, whence they were called *Stantes*. 2. ὑπόπτωσις, concerning this cenſure, all that I read of it is thus; that he that is *thus cenſured* hath admittance into the Church.(*i*) But his place muſt be *behind the Pulpit*, and he muſt depart with the *Catechumeni*, that is ſuch *Pagans* who were gained to the *Chriſtian Faith*, but not fully admitted into the *Church*, becauſe they wanted Baptiſm, and therefore that they might not pray promiſcuouſly with other *Chriſtians*, there was a place behind the *Quire of the Church* in manner of Cloyſters, allotted to them, and was from them called (*k*) *Catechumenum*: This I take to be the place of this *ſecond degree of Excommunication*, ſo that the force of this cenſure I think to conſiſt in theſe three things. Firſt, they were *barred the Lords Table*. Secondly, they might *not ſtand by at the adminiſtration of the Lords ſupper* (which was allowed in the firſt degree) and this appeareth clearly, becauſe the *Catechumeni departed always at the celebration of the Communion*, for to them principally it was ſaid, *Ite miſſa eſt*. Thirdly, though they might ὑπόπτωσιν *fall down on their knees and pray*, and were thence called *Succumbents*, yet this they might not do in the Congregation, but only in that place *behind the quire or pulpit*, which was allotted to the *Catechumeni*, and in this alſo this *ſecond degree* differeth from the *firſt*. The third ſort of cenſure was ἀκρόασις, the party thus cenſured was permitted to come no further than the *Church Porch*, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, not to approach the *Lords Table*, whence ſuch were termed *Audients*. The Fourth, and laſt ſort, was πρόκλαυσις, perſons under this cenſure ſtood quite without the Church, requeſting thoſe that entered in, with tears and

i *Vid Iuſtel. loco citato.*

k *Hoſpin. de Templis p.* 88.

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes.*

Seeing it is commonly thought, that *Cain* was cenſured by the firſt degree of *Excommunication*, called *Niddui*, and that the laſt called *Schammatha* was of *Enochs conſtitution*; both theſe being of ſuch antiquity, I dare not ſay that the *three degrees of Excommunication* were borrowed from the *three ſorts of uncleanneſs*, which excluded people out of the *three Camps*, though there was an obſervable proportion between them. (*l*) *Niddui* may be parrallel'd with the exclusion out of the *Camp of God alone*, which befel thoſe that were defiled by touch of the dead: *Cherem* may be compared to the excluſion out of the *Camp of God, and the Camp of Levi*, which befel thoſe that were defiled of an iſſue. *Schammatha* may be compared with the excluſion out of *all three Camps, the Camp of God, the Camp of Levi, and the Camp of Iſrael*, this befel thoſe that were defiled with leproſie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their *degrees of Excommunication.*

(*l*) De quibus P. Fagius, in Num. 5 2.

CHAP. III.

Their Civil Conſiſtories, what perſons were neceſſarily preſent in them.

IN many things men might be ſinful in reſpect of *Gods Law*, though not liable to puniſhment, in reſpect of mans; *thou ſhalt not avenge, nor be mindful of wrong, Levit.* 19. 18. which the *Hebrews* explain thus; *To avenge*, is to deny a good turn to one who formerly denied him. To *be mindful of a wrong*, is to

do a good turn to one who formerly would not do ſo much for him; but at the doing thereof, to upbraid the other of his unkindneſs. They illuſtrate it thus: when *Reuben* ſaid to *Simeon*, Lend me thy Hatchet; he anſwereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and ſaith unto him, lend me thy Hatchet: *Reuben* ſaith unto him, I will not lend him, thou wouldſt not lend me thine: this is נקימה *Nekima*, *Avengement*. Now when *Reuben* ſaith to *Simeon*, Lend me thy Hatchet: he anſwereth, I will not lend him: afterwards *Simeon* borroweth a Hatchet of *Reuben*: *Reuben* ſaith, lo, I will lend it thee, I will not deal with thee as thou dealedſt with me, this is נטירה *Netira*, *Mindfulneſs*: both theſe were ſinful, but not liable to mans judgment.

In all civil Courts, five ſorts of perſons were alwayes preſent. 1. *Judges*, 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witneſſes*. In the *ſupreme Court*, there was one that was chief over all the other *Judges*, they called him in *Hebrew Naſi*, in *Greek* ἀρχοντα, *The Prince*. His leave was craved for the tryal of actions. The *Witneſſes* were at leaſt two, *Dent*. 29.15. If they were falſe, they puniſh'd them with a *Talio*, the ſame puniſhment which he intended againſt his brother, *Deut*.19.19. The *Notaries* were two, (*a*) one ſtood on the *right hand to write the ſentence of Abſolution*, and what was ſpoken in defence of the party; the other ſtood on the *left hand, to write the ſentence of condemnation*, and the objections againſt the party. (*b*) *Druſius* thinks that *Chriſt* ſpeaking of the laſt Judgment had reference to this, *He ſhall ſet the ſheep on the right hand, and on the left the goats*, *Matth*. 25.23. The *Officers* were in manner of *Sheriffs*, they were preſent to execute

a *Moſes Kotſen. in Sanhedrim*

b *Druſ. præter. Matth*. 25.

execute what the *Judges* determined; whence they carried up and down their (*b*) *ſtaves* and *whips*, as the *Conſuls* of *Rome* had *Rod* and *Axes*, carried before them for the readier execution of juſtice. In *Hebrew* they are called שוטרים *Schoterim*, by the Septuagint ſometimes γραμματεῖς, in our *Engliſh* tranſlation commonly *Officers*, and by Saint *Luke* πράκτορες: for, doubtleſs there is alluſion unto them, *Luke* 12.58. When thou goeſt with thine adverſary, (ἄρχοντι) to the *Magiſtrate*, as thou art in the way, give diligence that thou maiſt be delivered from him, leſt he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, *&c.* The *Pleader* was called בעל ריב *Baalrib*, he ſtood on the *right hand* of the party cited into the *Court*, whether he pleaded for or againſt him. The *Lord* ſhall ſtand on the right hand of the poor, to ſave him from thoſe that judge his ſoul, *Pſa.* 109.31. that is, *The Lord ſhall plead his cauſe.* And *Satan* ſtood at the *right hand of* Joſhua, *Zach.*3.1. that is *to accuſe him, or plead againſt him.* When S. *John* ſpeaking, *If any man ſin, we have an Advocate*, 1 *John* 2.1. he alludeth unto this *Baalrib*, or *Pleader*. The *Judges*, they examined and determin'd matters and after examination, ſentence was pronounced by the *Judge* in this manner: *Tu N. juſtus, Tu N. reus, Thou* Simon *art juſt: Thou* Reuben *art guilty*: at the pronunciation of which the guilty perſon was dragged to the place of execution. *When he ſhall be judged, let him be condemned*, *Pſ.*109.7. the *Hebrew* is, *Let him go out wicked.*

b *Moſes Kimchi in Sanhedrim.*

The manner of ſentencing perſons, varied in moſt Countries. The *Jews* by a ſimple pronunciation of ſentence, both abſolved men, and condemned them. The (*c*) *Romans* gave ſentence by caſting in Tables into a certain box or urne prepared for the purpoſe:

c *Roſin. Antiq. Rom. l.* 9. *c.* 25

if they abſolved any, they wrote the letter *A* in the table, it being the firſt letter of *Abſolvo*: if they would condemn any, they caſt in a table with *C* written in it, which is the firſt letter of *Condemno*: if the matter were hard to determine, they would caſt in other tables with *N L*, ſignifying *Non Liquet*. The (*d*) *Græcians* in like manner uſed three letters: Θ was a token of *condemnation*, which occaſioned that of *Perſius*.

(*d*) *Eraſ. Adag. præfig.*

Et potis es nigrum, vitio præfigere Theta.

T was a token of *abſolution*; Λ, of *ampliation*. Others ſignified *condemnation*, by giving *a black ſtone*; and *abſolution* by giving a *white ſtone*.

Mos erat antiquis, niveis atriſque lapillis,
Hos damnare reos, illos abſolvere culpa.
Ovid. Metamorph. 15.

To this there ſeemeth to be alluſion, *Rev.* 2. 17. To him who overcometh I will give a *white ſtone*; that is, I will abſolve and acquit him in the day of judgement.

Note theſe three phraſes, ἀναστῆναι εἰς κρίσιν, *To riſe up to judgment*; ἀναστῆναι ἐν κρίσει, *To riſe up in judgment*; ἐξελθεῖν κατάδικον, *To depart guilty*. The firſt is applied to the *Judge* in the execution of Juſtice, *When God roſe up to judge*, *Pſalm* 76. 10. that is, to *execute judgement*. The ſecond is applied *to the party prevailing in judgment*. *The men of Nineveh ſhall riſe up in judgement with this generation*, *Mat.* 12. 41. that is, *ſhall be juſtified before this generation*. The laſt is applied to the *party condemned*, Pſal. 109. 7 *Let him depart guilty or wicked: the ungodly ſhall not ſtand in judgment*, *Pſal.* 1. The like phraſes were in uſe among the *Romans*, *Stare in Senatu*, to prevail in the *Senate*; *Cauſâ cadere*, *to be caſt in ones ſuit*. But theſe phraſes among the *Romans* I think to have been taken out of

of their Fence-Schools, where the ſet poſture of the body, by which a man prepareth himſelf to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu, to give back*; *Gradum vel ſtatum ſervare, to keep's one ſtanding*: and from thence have thoſe elegancies been tranſlated into places of Judgment.

CHAP. IV.

The number of their Civil Courts.

THeir Civil Courts were two, סנהדרין גדולה *Sanhedrim gedola, the great Conſiſtory*, or *Supreme Senate*, סנהדרין קטנה *Sanhedrim Ketanna, the leſſer and inferiour Court.* Thus I find them divided generally by the *Rabbins*: And although the latter was ſubdivided, as will after appear; yet in old time there were onely two firſt branches: which diviſion our *Saviour Chriſt* ſeemeth to have followed, calling the leſſer Court κρίσιν, by the name of *Judgement*: the greater συνέδριον, by the name of a *Counſel*. Whoſoever is angry with his brother unadviſedly, ſhall be culpable of *Judgement*. Whoſoever ſaith unto his brother *Raca*, ſhall be worthy to be puniſhed by the *Counſel*: Whoſoever ſhall ſay *Fool*, ſhall be worthy to be puniſhed with the *fire of Gehenna*, *Mat.* 5. In which words, as there is a *gradation of ſin*, 1. *Anger*, a paſſion of the mind. 2. *Raca*, (e) ſcorntul, or ſlighting ſpeech, as *Tut*, *Tuſh*, &c. 3. *Fool*, reproachful and opprobrious names: ſo likewiſe there is a *gradation of puniſhment*. 1. *Judgement*, a leſſer Court. 2. *Councel*, the greater Court. 3. The *fire of Gehenna*: Now *Gehenna* was a Valley, terrible

(e) *Raca non grandis alicujus eſt ſermonis convitii, ſed magis è contemptu natum eſt, & neglectu dicentis Chryſoſt. homil. 16. in Mat.*

for

for two ſorts of fires in it: Firſt, for that wherein men burnt their children unto *Moloch.* (*f*) Secondly, for another fire there continually burning, to conſume the dead carcaſſes, and filth of *Jeruſalem*; partly for the terribleneſs of the firſt, and partly for the contemptibleneſs of the place by reaſon of the ſecond fire, it was a *type of hell fire it ſelf.* We may reſolve that text thus, *anger* deſerved the puniſhments of the *leſſer Court*; *Raca*, the puniſhments of the *greater*: and *Fool* deſerved puniſhments beyond all Courts, even the *fire of* Gehenna.

f David Kimchi Pſ.27 13.

The *greater Court*, by way of excellency, was called the *Sanhedrim*, which word came from the *Greek*, συνέδριον, *a place of Judgement*: It was alſo called בית דין *Beth din, the houſe of Judgment.* (*g*) It was diſtinguiſhed from the other *Courts*; firſt, in reſpect of the number of the *Judges*, which were *ſeventy one*, according to the command of *God* to *Moſes* at their firſt inſtitution, *Numb.* 11. 16. *Gather unto me* ſeventy *men of the* Elders *of* Iſrael, *whom thou knoweſt that they are the* Elders *of the people, and Governours over them, and bring them unto the Tabernacle of the Congregation, and let them ſtand there with thee.* From the latter words of this Text, it is obſerved, that there were *ſeventy* beſides *Moſes*; and therefore after his deceaſe they alwaies choſe one *chief Judge* in his room, not reckoning him among the *ſeventy*; they called him *Naſi*, the *Prince* or *chief over the ſeventy.* Theſe *ſeventy* are (*h*) thought to be choſen *ſix* out of every *Tribe*, ſave the *Tribe of Levi*, out of which only *four* were choſen. (*i*) Others think the manner of their choice was thus; ſix of every Tribe had their names written in little ſcrolls of paper: in *ſeventy* of theſe ſcrolls was written זקן *Zaken, Senex, an Elder*, in the two

g Moſes Kotſen. fol. 185. col. 2.

h Fran. Junius Analyt. expoſ. Num. 11.

i Solon. Jarchi

two other חלק *Cheleck, pars, A part*; theſe ſcrolls they put into a pitcher of urn, and thoſe that pluck'd out a ſcroll wherein *Elder* was written, were counted amongſt the number of the *Judges*: thoſe that pluck'd out the other ſcrolls, in which a *Part* was written, they were rejected, *Numb.* 11.26. The ſenior of theſe *ſeventy* was called אב בית דין *Ab beth din*, the *Father of the Judgment Hall*. The (*i*) whole Set or *Bench of Judges*, ſate in manner of an half circle, the *Naſi* ſitting in the midſt above the reſt, the other ſitting round about beneath, in ſuch manner that the *Father of the Judgement Hall* ſate next to the *Naſi* on the right hand. The *leſſer Conſiſtory* was ſubdivided into two ſorts, one conſiſted of *twenty three Aldermen*, and two ſuch *Conſiſtories* there were in *Jeruſalem*, the one at the *door of the Court before the Temple*, the other at the *door of the Mountain of the Temple*: yea, in every City throughout *Iſrael* where there were ſixſcore houſholders, ſuch a Conſiſtory was erected: the other ſort of *leſſer Courts* conſiſted only of a *Triumvirate, three Aldermen*; and this was erected in the leſſer Cities, which had not the number of ſixſcore houſholders. *Num.* 11.26.

(*i*) *Moſes Kot. f.* 185. *col.* 2.

The (*k*) ſecond difference between the *greater Conſiſtory* and the *leſſer*, was in reſpect of the place. The *ſeventy* ſate only at *Jeruſalem*, within the *Court of the Temple*, in a certain houſe called לשכת הגזית *Liſchath hegazith, the paved Chamber*, becauſe of the curious cut ſtones wherewith it was *paved*: by the *Greeks* it was called λιθόστρωτον, the *Pavement*. *Pilate* ſat down in the Judgement Seat, in a place called the *Pavement*, *John* 19.13. The other Conſiſtory ſate all in the *gates of the Cities*. Now becauſe the gates of the City are the ſtrength thereof, and in their gates

(*k*) *Moſes Kotſen. ibid.*

their Judges sate: Hence is that, *Mat.* 16. 18. *The gates of Hell* shall not overcome it, that is, neither the *strength* nor *policy* of *Satan*.

l *Deut.* 17. 8. Lastly, they differed in respect of their *Power* and *Authority*: the *Consistory of seventy* received (*l*) *appeals* from the other *inferiour Courts*, from that there was no appeal: Again, the *Consistory of three* sate not on life and death, but onely on petty matters, as whipping, pecuniary controversies, and such like; the other of twenty three sate on life and death, but with a restrained power; they had not authority to judge an *whole tribe*, *the High-priest*, *false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem*: (*m*) Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets, Luk.* 13. 34. The means how they tryed the false *Prophet* was thus; they observed the judgements which he threatned, and the *good* which he propheſied to a place: if the judgements took not effect, this did not argue him a *false Prophet*, because God was merciful, as in the case of *Hezekiah*, and the people might repent, as the *Ninivites* did: but if he propheſied *good*, and that came not to pass, they judged him a *false Prophet*. The ground of this tryal they make the words of *Jeremiah the Prophet*, *which propheſied of peace when the word of the Lord shall come to pass*, *then shall the Prophet be known that the Lord hath truly sent him*, Jer. 28. 9.

m *Cunæus de rep. Hebr. p.* 109.

The *Colledge* or company of these seventy, exercised judgment, not only under the *Kings* and *Judges*, (*n*) but their authority continued in times of vacancies, when there was neither *Judge* nor *King* to rule *Israel*, and it continued until (*o*) *Herod* put them down, and destroyed them, to secure himself of the Kingdome.

n *P. Galat. l.* 4. *cap.* 5.

o *Joseph Antiq. l.* 14. *c.* 17.

Here

Here ſome may object, that there were no ſuch *Courts*, or their liberty much infringed in *Samuels time*: for he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, *and judged Iſrael in all thoſe places*, 1 *Sam.* 7. 16. To which, I take it, we may ſay, that as the *Emperours* of *Rome* had power to ride Circuits, and keep Aſſiſes, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Iſrael* had the like power, and yet the authority of their Courts ſtood firm. This kind of judging by keeping Aſſiſes, the *Romans* termed βυλὴ κυρία, the other βυλὴ σύγκλητος.

CHAP. V.

Properties required in Judges, and the manner of their election.

THe Law of *God* required theſe *properties* in *Judges*: 1. *Wiſdom.* 2. *Underſtanding.* 3. *Integrity.* 4. *Courage. Deut.* 1. 13. Others are reckoned, *Exod.* 18. 21. namely, 5. *The fear of God.* 6. *Love of Truth.* 7. *Hating of coveteouſneſs*: to theſe may be added the eighth, namely, *having no reſpect of perſons*, *Deut.* 1. 17. Theſe two laſt eſpecially, the *Heathens* required in their Judges: whence the (*a*) *Thebans* painted *Juſtice without hands*, *and without eyes*, to intimate that Judges ſhould receive no gifts, nor be ſwayed with ſight of perſons,

a *Plut. de Iſide.*

The (*b*) *Jews* added many more. 1. *That they ſhould be free from all blemiſh of body.* 2. *That they ſhould be ſkilled in the ſeventy Languages, to the intent that they might not need an Interpreter in the hearing of Cauſes.* 3. *That they ſhould not be far ſtricken in years*; *which*

b *Moſes Kotſen. in Sanhedrin.*

likewiſe was required by the Romans in their Judges, as appeareth by that common adage, Sexagenarius de ponte. 4. That they ſhould be no Eunuchs, becauſe ſuch commonly were cruel. 5. That they ſhould be Fathers of children, which they thought was a ſpecial motive to mercy. 6. That they ſhould be skilful in Magick, without the knowledge of which they were not able to judge of Magicians.

That there might be a ſufficient ſupply of able men to ſucceed in the room of the *Judges* dying, there ſate (c) three benches of others beneath, whom they called (d) *Talmidi Chacamim, Scholars of the wiſe men*: out of theſe they made their Election, and two of theſe always accompanied the condemned perſon to the place of execution.

c *Moſes Kotſen, ibid.*

d תלמידי חכמים *Diſcipuli ſapientum.*

Their *Inauguration of Judges was two fold*: At firſt, by *impoſition of hands* upon the head of the party, after the example of *Moſes* laying hands on *Joſhua*: this *impoſition of hands* was not held lawful, (e) except it were in the preſence of five or three *Judges* at the leaſt. Afterwards, it was by *ſaying a certain verſe* (f) Lo, *thou art aſſociated, and power is given thee to judge of penalties.* Hence is that ſaying of *Galatinus* out of the *Talmud*, *Inſtitutio Judicum, aut manu fiebat, aut nomine tantum.*

e *Petr. Galatin. lib. 4. cap. 5.*

f חושרת סמוך וישלך לשורת לדון אפילו ככנור קנסות *Maimon in Sanhedrin, c. 4.*

Obſerve here, that *Samuc*, which I render *aſſociated*, doth not alwayes ſignifie a man licenſed to the diſcharge of ſome publik office by the *impoſition of hands*; for here it is applied to thoſe who were *not addmitted by impoſition of hands*. Now the reaſon why theſe words *Semica*, and *Semicuth*, are generally by all Expoſitors, *Jews* and *Chriſtians*, tranſlated the *impoſition of hands*, is, becauſe this ſolmn kind of licenſing, termed *Semica*, or *Semicuth*, was in old time uſed only towards two ſorts of men in their admiſſi-

on

on, towards *Rabbies* and towards *Judges*; which kind of permiſſion, becauſe it was not performed towards either of them without this ceremony of *impoſing hands*: hence theſe two words have been tranſlated the *impoſition of hands*, whereas properly they ſignifie nothing elſe, but *anaſſociation, an approximation, or conjoyning of one into the ſame corporation or company, of which he that doth aſſociate and give admiſſion is a member.*

CHAP. VI.

Ceremonies common in all capital Judgments.

IN their greater puniſhments, which deprived of life, ſome *ceremonies* were *common* to them all.

Firſt, *The Judges were to uſe deliberation in all cauſes*, but eſpecially in matters capital. There were four cauſes, ſaith (*a*) *Jonathan* in his *Targum*, that came before *Moſes* (he mentioneth none in particular, but what they were, we ſhall preſently learn out of other records.) *Two* of theſe were not *weighty*; in theſe he *haſtened*: *Two more material*, concerning life and death; in theſe he delayed. (*b*) *Cæterum tam de his quam de illis dicebat, Non audivi*; *Of both the lighter and weightier cauſes*, Moſes *ſaid I have not heard*, to wit, from the *Lord*: to ſhew, that a deliberation and conſultation as it were with God, ought to be in all *judgements*, before ſentence be pronounced. Theſe four cauſes are named in (*c*) other *Records*: The *two lighteſt are*, 1. *The matter of uncleanneſs debarring the people from the Paſſover*, Num. 9.9. Secondly, *the caſe of Zelophehads daughters*, Num. 36.10. *The 2 weighter*

a *Targum Jonath. Num.* 9.8.

b ובאלין
ובאלין
אמר
משה
לא
שמעית
Jonath.

c *Targum. Hieroſol. Num.* 9.8.

are, 1. *The cauſe of the blaſphemer*, Lev. 24. 13. *Secondly*, *The caſe of him that gathered Sticks on the Sabbath*, Numb. 15. 35. In all theſe judgments there is, *The Lord ſpake unto Moſes*. And in the firſt, which was counted among the lighter cauſes (becauſe it was not on life and death) even there doth *Moſes* in a ſolemn manner beſpeak the people to ſtand ſtill, *Et ego audiam*, *And I will hear what the Lord will command*. Notwithſtanding, *wilful delays in Juſtice* maketh the *Judge unrighteous*. In that *unrighteous Judge*, from whom the Widow wreſted ſentence by importunity; we read not of any other fault in him, but delay, *Luke* 18. 6.

Secondly, The party accuſed was placed on ſome *high place*, from whence he might be ſeen and heard of all the people: *Set Naboth*, *in capite populi*, *on high among the people*, 1 Kings 21. 9.

Druſ. prateri. Matth. 27. *Thirdly*, The *Judges* and the *Witneſſes* did (when ſentence was pronounced) put their hands upon the condemned perſons head, and ſaid: *Sanguis tuus ſuper caput tuum*, *Thy blood be upon thine own head*: unto this the people had reference, ſaying, *His blood be on us*, *and on our children*, Mat. 27. 25.

Fourthly, The place of execution was *without the gates*, the malefactors were had thither by *two Executioners*, (c) termed by the *Rabbines* חזני הכנסת *Chazani hacceneſeth*, *Spectators of the Congregation*, which is a *periphraſis* of thoſe whom S. *Mark* calleth σπεκουλάτορες, *Mark* 6. 27. which word, though it be uſed by the *Greeks* and (f) *Chaldee Paraphraſts*, yet it is a meer *Latine*, derived *à ſpeculando*; becauſe in the *Court* the *Executioners* were only Spectators, to behold and attend what the *Judges* would command them.

c *Moſes Kotſen. in Sanhedrim. It. Talmud. it. Maccoth. cap. 3. in Miſchna* סנהדרין מכות

Uziel. & Targum Hieroſol. Gen. 37. 36.

Fifthly, When the malefactor was led to execution,

a

a (g) *publick cryer* went before, saying, *Such a one is going to be punisht with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these* N.N. *are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swinged about his handkerchief, upon the sight whereof, another standing in readiness a pretty distance off with an horse, hastened and called back the condemned person; yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

(g) Moses Kotsen. in loco superius citato.

Sixthly, He was exhorted to *confess*, that he might have his portion in the world to come: Thus *Joshua* exhorted *Achan*, Josh. 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him*: unto whom *Achan* answered, *vers.* 20. *Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly In the time of execution, they gave the Malefactor (h) *Granum thuris in calice vini, A grain of Frankincense in a cup of Wine*: this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. *Mark* calleth this cup ἐσμυρνισμένον οἶνον, *Wine mingled with Myrrhe*, Mark 15. 23. This was done after the *manner of the Jews*, but the *Souldiers in mockery* mingled Vinegar and Gall with it, *Mat.* 27. 34. As likewise

נְתִינָה לְבוֹנָה בְּכוֹס שֶׁל יַיִן

(h) *Corat. lebona becorschel iaijn* Maimon in Sanhedrin cap. 13 & Moses Kotsen. in Sanhedrim.

wiſe they gave him a ſecond cup in *deriſion*, when they took a ſponge, and filled it with Vinegar, and put it on a reed, *Matth.* 27.48. S. *Mark* in the firſt cup mentioneth the cuſtome of the *Jews*, which in it ſelf had ſome ſhew of compaſſion; for the ground of this cuſtom was taken from that, *Prov.* 31. 6. *Give ſtrong drink unto him that is ready to periſh.* S. *Matthew* mentioneth onely their wicked mixture, contrary to the *receiv'd cuſtom*; ſo that one Evangeliſt muſt expound the other. This firſt *cup* was ſo uſually given before execution, that the word *Calix a cup*, is ſometimes in the Scripture put for *death it ſelf*. *Father, if it may be, let this cup paſs from me.*

i Caſaub. exercit. p. 654. ex Maimonid. a Paraphraſt. Cald Ruth. 1. 17. Mikkoſſi. fol. 188. col. 3. b סקילה Sekila, Lapidatio. c שריפה Sheripha, combuſtio. d הרג Hereg. decollatio. e חנק Chenek Suffocatio. f בל סיתתו חאמרה בתורה סתם חנק הוא Omnis mors que abſolutè in lege uſurpatur, ſtrangulatio eſt. R. Solom. Exod. 21.16.

Laſtly, (*i*) The *Tree* whereon a man was hanged, and the *Stone* wherewith he was ſtoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was ſtrangled, they were all buried, that there might be no evil memorial of ſuch a one, to ſay: *This is the Tree, this is the Sword, this is the Stone, this is the Napkin, whereon, or wherewith, ſuch an one was executed.*

CHAP. VII.

Their capital puniſhments.

THe *Jews* of old had only (*a*) *four ſorts of death* in uſe among them. 1. (*b*) *Lapidatio*, ſtoning. 2. (*c*) *Combuſtio*, burning. 3. (*d*) *Decollatio*, beheading 4. (*e*) *Suffocatio*, ſtrangling. Of theſe, *ſtoning was counted the moſt grievous, burning worſe than beheading, beheading worſe than ſtrangling, and ſtrangling was the eaſieſt of all.*

They have a (*f*) rule, that whereſoever the Scripture

ture ſaith of an offender, *Morte plectetur, he ſhall be puniſh'd with death*, not expreſſing the kind of death, there it ought to be interpreted of *Strangling*. For example, the Law ſaith of the Adulterer, *Lev.* 20. 19. *Morte plectatur, let him be puniſhed with death:* becauſe the kind of death is not here mentioned, they interpret it *ſtrangling*. The reaſon of this rule is, becauſe ſtrangling was the eaſieſt death of the four; and where the Law determineth not the puniſhment, there they ſay, *Ampliandi favores*, The favourableſt expoſition is to be given.

The rule is not generally true; for in former times *Adultery was puniſh'd with ſtoning*. I will judge thee after the manner of them that are *Harlots*, ſaith the *Lord*, *Ezek.* 16, 38. And in the fortieth verſe the judgment is named, *They ſhall ſtone thee with ſtones*: likewiſe the *Scribes* and *Phariſees* ſaid unto Chriſt, *Moſes* in the Law commanded us, that ſuch ſhould be ſtoned. *John* 8.

Before we treat in particular of theſe four puniſhments it may be queſtioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our bleſſed Saviour?* The *Jews ſaid to* Pilate, *Is it not lawful for us to put any man to death*; Joh. 18. 31. Latter *Jews* ſay that (g) *all power of capital puniſhments was taken from them forty years before the deſtruction of the ſecond Temple*, and of this opinion are many *Divines*.

(g) *Moſes Kotſenſis in Sanhedrim.*

Anſwer. Firſt, the *Jews* ſpeech unto *Pilate*, that it was not lawful for them to put any man to death, cannot be underſtood, as if they ſhould have ſaid, we have no power to put any man to death; for admit, that power in criminals were, in the *general*, taken from them, yet in this *particular* power was permitted.

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, Joh. 18. 31. Neither can it be ſaid, that their Law could not condemn him, if he had been a tranſgreſſor thereof; or that they had not out of their law to object againſt him: for they ſay, *They had a law, and by their law he ought to die*, John 19. 7. It was not then want of *Power*, but the *holineſs of that time*, made them ſay *it was unlawful*. For they held it *unlawful* upon their *days of preparation* to ſit on life and death, as hath been ſhewn in the *Chapter of tranſlating Feaſts*. And *Friday*, on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly, in the queſtions, whether power of judging capital crimes were taken from them by the *Romans*? We are to diſtinguiſh between *crimes*. *Some crimes were tranſgreſſions of the Romans law*, as theft, murder, robberies, *&c.* power of judging in theſe was taken from them: *other crimes were tranſgreſſions only againſt the law of Moſes*, as blaſphemy, and the like: in theſe, power of judging ſeemeth to have remained with them. When *Paul* was brought by the *Jews* before *Gallio*, *Gallio* ſaid unto them, if it were a matter of *wrong* or *wicked lewdneſs*, O ye *Jews*, reaſon would, that I ſhould bear with you: but if it be a *queſtion of words*, and *names of your law*, look ye to it, *Acts* 18. 14.

In handling theſe four puniſhments: Firſt obſerve the *offenders*, whom the *Jews* make liable to each puniſhment, and then the *manner of the puniſhment*.

h *Moſes Kotſen, fol.* 188. *col* 4.

The *perſons* to be *ſtoned* were (*h*) *eighteen*. 1. *He that lieth with his own mother*. 2. *Or with his fathers wife*, 3. *Or with his daughter-in-law*, 4. *Or with a betrothed maid*, 5. *Or with the male*, 6. *Or with the beaſt*, 7. *The woman*

woman that lieth down to a beast. 8. *The blasphemer.* 9. *He that worshippeth an Idol.* 10. *He that offereth of his seed to Moloch.* 11. *He that hath a familiar spirit.* 12. *The Wizard.* 13. *The private enticer to Idolatry.* 14. *The publique withdrawer to Idolatry.* 15. *The Witch.* 16. *The prophaner of the Sabbath.* 17. *He that curseth his Father or his Mother.* 18. *The Rebellious Son.* The *manner of stoning* was thus: The offender was led to a place without the gates, two cubits high, his hands being bound: from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the Witnesses lifted up a stone, being the weight of two men, which chiefly the other Witnesse cast upon him; if that killed him not, *all Israel threw stones upon him. The hands of the Witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, Deut.* 17.7.

Hence the opinion of (*i*) *R. Akiba* is commonly received, that such an Idolater (it holdeth in all others condemned to this death) was reserved until one of the common feasts, at which *all the multitude of Israel came to Jerusalem.* The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *Sun-set*, at which time he and the tree were both buried.

(*i*) *Paul. Fagius. Deut.* 17.7.

Malefactors adjudged to *burning* were (*k*) *ten*: 1. *The Priests daughter which committed whoredome.* 2. *He which lieth with his own daughter.* 3. *Or with his daughters daughter.* 4. *Or with his sons daughter.* 5. *Or with his wives daughter.* 6. *Or with her sons daughter.* 7. *Or with her daughters daughter.* 8. *Or with his Mother-in-law.* 9. *Or with the Mother of his Mother-in-law.* 10. *Or with the Mother of his Father-in-law.*

(*k*) *Moses Kotsen. loco superius citato.*

The *manner of burning* was *two fold.* Some they

burnt with wood and faggots; this was termed (*l*) by them *Combuſtio corporis, the burning of the body*: Others they burnt by pouring in ſcalding hot lead in at their mouths, which deſcending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combuſtio animæ, The burning of their ſoul.* This laſt was moſt in uſe, and alone deſcribed by moſt of their Writers.

l *Rab. Levi Levit.* 20.

Malefactors condemned to *beheading*, were (*m*) *of two ſorts*, 1. *The Murderer*, 2. *Thoſe of any City, who were drawn to Idolatry.* The manner thereof is at this day in uſe.

m *Moſes Kotſen. in Sanhedrim.*

Malefactors *ſtrangled*, were (*n*) *ſix*, 1. *He that ſmiteth his father or his mother*, 2. *He that ſtealeth a ſoul of Iſrael*, 3. *An Elder which contradicteth the Conſiſtory*, 4. *A falſe Prophet, and the that propheſieth in the name of an Idol*, 5. *He that lieth with another mans wife*, 6. *He that abuſeth the body of the Prieſts daughter.*

n *Moſes Kotſen, ibid.*

The manner of *ſtrangling* was thus. The malefactor was put in dung up to the loins, a towel being caſt about his neck; which two Executioners, one on each ſide, plucked to and fro until he was dead.

CHAP. VIII.

Puniſhments not capital.

THe *leſſer puniſhments, not capital*, in uſe among the *Hebrews*, are chiefly four. 1. *Impriſonment*, 2. *Reſtitution*, 3. *Talio*, 4. *Scourging.*

Impriſonment. Under this are comprehended the *Priſon, Stocks, Pillory, Chains, Fetters, and the like*: all which ſorts of puniſhment, ſeeing they differ very little or nothing at all from thoſe which are now in common uſe with us, they need no explication.

The

The *keepers of the Priſon*, if they let any committed unto them eſcape, were liable to the ſame puniſhment which ſhould have been inflicted on the party eſcaped. This is gatherable from that, 1 *Kings* 20.39. *Keep this man, if by any means he be miſſing, then ſhall thy life be for his life.*

Concerning that *Liberia Cuſtodia*, which (*a*) *Druſius* proveth to have been in uſe among the *Romans*, I much doubt whether any ſuch cuſtome were in uſe among the *Hebrews*. That ſome kind of priſoners at *Rome* did go abroad with a leſſer kind of fetters in the day time to their work, and ſo return at night to their priſon, hath elſewhere been obſerved by me. And (*b*) *Eadem catena & cuſtodiam & militem copulabat, The ſame chain tyed both the priſoner and the keeper.* Obſerve the unuſual ſignifications of theſe two words, *Cuſtodia* a priſoner, and *Miles* a keeper. So that *Druſius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet.* Obſerve further, that the priſoner was tyed by his *right arm*, and the *keeper* by the *left*, becauſe the right arm is the ſtronger, and therefore juſtly remaineth free rather to the *keeper*, than to the *priſoners*. Hence is that, (*c*) *Tu forte leviorem in ſiniſtra putas catenam*; becauſe the *keeper* tyed himſelf unto the ſame chain, not in way of puniſhment, but voluntarily for the ſafer keeping of the *priſoner*.

a *Druſ. prater.* a *Tim.* 1. 18.

b *Senec. Epiſt.* 5. *Non in lib. de tranquil c.* 10. *quemadmodum citato à Druſio.*

c *Sen. de tranquil. cap.* 10.

Reſtitution. This was commanded when goods were *unjuſtly gotten*, or *wrongfully detained*, *Exod.* 22. it was (*d*) threefold.

d *Tho Aquin. ſecunda ſecundæ q.* 62.

Reſtitution is threefold.

Secundum idem, in identitie, when the *very ſame thing* is reſtored which is wrongfully gotten.

Secundum æquale, when there is *ſo much for ſo much* in quantity reſtored, the goods unjuſtly gotten being ſold or loſt.

Secundum poſſibile, when reſtitution is made according to that which a man hath, not being able to ſatisfie the whole.

Reſtitution in identitie, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep, were found alive upon a man, he reſtored but *double*, *Exod.*22.4. but if they were killed or ſold, then *five Oxen* were reſtored for an *Ox*, and *four ſheep* for a ſheep, *Exod.*21.1. The *Jews* were ſo preciſe in this kind, that if they had built an houſe with a beam or piece of Timber unjuſtly gotten, they would pull down the houſe, and reſtore the (e) *ſame beam or piece to the owner*. From this the Prophet *Habakkuk* doth not much diſſent: *The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it*, *Habak.*2.11.

(e) David Kimchi

Among the *Jews* he ought to be ſold that was not of ſufficient worth to make reſtitution, *Exod.*22.3. (f) And *Auguſtine* ſaith of Chriſtians, *That he which doth not make reſtitution according to his ability, never repented.* And, *Non remittetur peccatum, niſi reſituatur ablatum.*

(f) Aug. Epiſt. 54.

Talio. This was a puniſhment in the *ſame kind*, *an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot*, Duet. 19. 21.

Talio

Talio is twofold.

Talio identitatis, or *Pythagorica*, which was according to the letter of the Law, when the offender was puniſht with the *loſs of an eye*, for putting out anothers eye, *&c.*

Talio ſimilitudinis, or *analogica*, which was when the *price of an eye*, or ſome proportionable mulct is paid for an eye put out, or any other member ſpoiled.

The (*g*) *Hebrews* underſtand *Talio ſimilitudinis*, that the *price of a maim* ſhould be paid: not *Talio identitatis*, not that the offender ſhould be puniſht with the like *maim*; becauſe to puniſh like for like *in identitie*, is in ſome caſes impoſſible, as if a blind man put out anothers eye, or one toothleſs ſtrike out anothers tooth.

(*g*) *Oculam pro oculo, id eſt, pretium oculi. Targum Jonath. Deut. 19. 21. It. R. Solomon. ibid.*

In caſe of bodily maims therefore, the (*h*) *Hebrew Doctors* ſay, that the party offending was bound to a *five fold ſatisfaction*: firſt, for the hurt in the loſs of the member. Secondly, for the *damage*, in loſs of his labour. Thirdly, for his pain or grief ariſing from the wound. Fourthly, for the *charge* in curing it. Fifthly, for the *blemiſh* or deformity thereby occaſioned. *Munſter* rendreth thoſe five thus: *Damnum, laſio, dolor, medicina, confuſio.* The (*i*) *Romans* likewiſe had a *Talio* in their Law, but they alſo gave liberty to the offender to make choice, whether he would by way of *commutation* pay a proportionable mulct, or *in identitie* ſuffer the like maim in his body?

(*h*) *Vid. Munſter. Exod. 21.*

(*i*) *A Gellius lib. 11 cap 1.*

Scourging. This was *two fold*; either *Virgis*, with rods; or *flagellis*, with ſcourging. This latter was more grievous then the former, as appeareth by that *Ironical* ſpeech; (*k*) *Porcia lex virgas ab omnium civium corpore amovit, hic miſericors flagella retulit.* Both were in uſe among the *Romans*, but only the latter among the

(*k*) *Cic pro Rabirio.*

the *Hebrews*. This beating or *scourging* was commanded, *Deut.* 25. 2. 3. where the number of stripes was limited, which the *Judge* might not exceed. *Forty stripes* shall he cause him to have, and *not past*. The *Jews* in many things laboured to seem *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the law required: where the Lord forbade them to *eat or drink things sacrificed to Idols*, (*l*) they prohibited *all drinking with Heathens*, because it is doubtful whether it were offered to Idols or no. The Lord commanded them in the time of the *Passover* to *put away leaven out of their Houses*, they would not take the (*m*) *name into their mouths* all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*; they would not so much as name it, but in their common talk (*n*) would call a *Sow* דבר אחר *Dabar Acher*, *Another thing*. In like manner the Lord commanded chief Malefactors which deserved beating, to be punisht with *forty stripes*; they in their greatest corrections would give but *thirty nine*. *Of the* Jews *five times received I forty stripes save one*, 2 *Cor.* 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow he received *three stripes*; and in their greatest corrections were given *thirteen blows*, that is, *forty stripes save one*. Whether (*o*) these thongs were made the one of a Bulls hide, the other two of an Asses hide, or (*p*) all three of a Calves, the matter is not material, both opinions have their Authors.

l *Thisbites in* נסך

m *Thisbites in* דבר

n *Elias Thisbit. ibid.*

o *Talmad. lib. Maccoth. cap. 3. in Mischna.*

p *Baaltur im. vid. Drus. 2 Cor.* 10, 24.

The manner of correcting such, was thus. The malefactor had both his hands tyed to *a post*, one cubit

bit and half high, ſo that his body *bowed upon it.* The *Judge* ſhall cauſe him to *bow down*, Duet. 25. 2. This *poſt* or *ſtake* on which the Malefactor leaned in time of whipping, was termed גדם *Gnammud*, *Columna*, *a Pillar.* His cloaths were plucked off from him downward unto the thighs, and (*r*) this was done either by *renting* or *tearing* of them. The *Governours rent* Paul *and* Silas *their cloaths, and commanded them to be beaten with rods*, *Acts* 16. 22.

(*r*) *Talmud, ibid.*

That the *Beadle* ſhould inflict a number of ſtripes proportionable unto the tranſgreſſion, this correction was performed in the *ſight of the Judge.* The *Judge* ſhall cauſe him to be beaten *before his face*, Deut. 25. 2. (*ſ*) The *chief Judge of the three*, during the time of the correction, did either read or recite Deut. 28. 58, 59. *If thou wilt not keep, and do all the words of this law*, &c. *Then the Lord will make thy plagues wonderful*, &c. The *ſecond Judge* he numbred the ſtripes, and the *third* he bade the *Beadle ſmite.* The *chief Judge* concluded all, ſaying, *Yet he being merciful forgave their iniquity*, &c. *Pſal.* 78. 38.

(*ſ*) *Talmud. ibid.*

Sometimes in notorious offences, to augment the pains, they tyed certain huccle-bones or plummets of lead, or ſharp thorns to the end of the thongs, and ſuch ſcourges the (*t*) Greeks termed ἀσραγαλωτὰς μάστιγας *Flagra taxillata* (*u*) in the Scripture they are termed *Scorpions.* My father hath chaſtiſed you with *rods*, but I will correct you with *Scorpions*, 1 *King.* 12. 12.

(*t*) *Euſtathius. Item. Athenæus lib.* 4.

(*u*) *Tholoſan. ſynt. jur. univerſ. l.* 31.

CHAP.

CHAP. IX.

Puniſhments borrowed from other Nations.

THe puniſhments borrowed from other Nations are principally ſix: 1. *Crux, The death on the Croſs.* 2. *Serrâ diſſectio, The cutting one aſunder with a ſaw.* 3 *Damnatio ad beſtias, The committing one to fight for his life with wild beaſts.* 4. τροχὸς, *the wheel.* 5. καταποντισμὸς, *Drowning one in the ſea.* 6. τυμπανισμὸς, *Beating one to death with cudgels.* The firſt and the third were meerly *Roman puniſhments*; the ſecond was likewiſe uſed by the *Romans*, but whether originally taken from them is doubtful: the fourth and the laſt were meerly *Greek puniſhments*; the fifth was for the ſubſtance in uſe among *Hebrews, Greeks* and *Romans*, but in the manner of drowning them, they differed. It will be needful to ſpeak ſomewhat of all theſe.

1. *Crux.* This word is ſometimes applied to *any tree or ſtake on which a man is tortured to death*, but moſt properly it is applied to a *frame of wood conſiſting of two pieces of timber compacted croſs-wiſe.* The firſt is termed *Crux ſimplex*, the laſt *Crux compacta.* This latter is threefold. 1. *Decuſſata.* 2. *Commiſſa.* 3. *Immiſſa.*

Crux decuſſata. This was made of two equal pieces of timber obliquely croſſing one the other in the middle, after the manner of a *Roman* X, and thence it is called *decuſſata.* (a) *Decuſſare, eſt per medium ſecare. Veluti ſi duæ regulæ concurrant ad ſpeciem literæ* X. *quæ figura eſt crucis.* This kind of croſs is by the common

a *Hieron. in Jerem. c. 31.*

mon people termed *Crux Andræana*, Saint *Andrews-cross*, because on such an one he is reported to have been crucified.

Crux commissa. This was, when a piece of timber erected, was joyned in the middle to a traverse, of over-thwart top; somewhat shorter than the piece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Cross*, because he is often painted with such a *Cross*.

Crux immissa. This was when a short traverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near the top, in this manner †. (*b*) This is thought to have been *Crux Christi*, *the Cross on which our Saviour Christ suffered.*

b *Lipsius de cruce lib.* 1. *cap.* 10.

The *Ceremonies* used by the *Romans* towards those whom they crucified were these: First, they (*c*) *scourged* them, and sometimes tyed them to a *Piller* in time of scourging. *Artemidorus* is clear in this, Περιδεθὲς κίονι, πολλὰς ἔλαβε πληγὰς, that is, being tyed to the *Piller*, he received many stripes. (*d*) *Plautus is thought to have alluded* to the same.

c *Joseph. excid. lib.* 5. *cap* 32. *Philo contra Flaccum. It. Liv. lib.* 1.

d *Plaut Bacch.*

——————— *Abducite hunc*
Intro, atque adstringite ad columnam fortiter.

The ancient *Fathers* (*e*) report that our *Saviour* was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of this whipping, only that he was whipt is testified. *He scourged Jesus*, and delivered him to be crucified, *Mat.* 27. 26.

e *Prudentius; Hieron. Beda vid. Lip. de cruce, lib.* 2. *cap.* 4.

Secondly, They caused them to *bear their own Cross*, (*f*) *Malefici cùm ad supplicium educuntur, quisq; suum effert crucem.* Thus *Christ bore his own Cross*, *John* 19. 17. To this there is allusion, *He that taketh not his Cross, and followeth after me, he is not worthy of me*, *Mat.* 10.

f *Plutarch de Ieranum. vind.*

Thirdly, That the equity of the proceeding might clearly appear, the (*g*) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclamed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by (*h*) some it is called *Elegium*. Thus Pilate *wrote in Hebrew, Greek, and Latine, Jesus of Nazareth, the King of the Jews*.

g *Euseb. Eccl. hist. lib* 5. *cap.* 1 *It. Suet. Domit cap.* 10.

h *Tertul. Apol. cap.* 2. *Sueton. in Calig.*

Fourthly, They (*i*) *pluckt off their cloaths* from such as were to be crucified. Thus *Christ suffered naked*.

i *Artemidor. l.* 2. *c* 58.

Serra dissectio, A sawing one in sunder. They sawed them from the head downward. The (*k*) *Romans* they used this kind of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to have punisht the *Prophet Isaiah*, and the Apostle to have alluded unto it, *They were sawn a-sunder*, Heb. 11. 37.

k *Sueton. in Calig. cap.* 27

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. *Paul* did, according to the letter, fight with beasts at *Ephesus*, 1 *Cor*. 15. 32. is much controversed. (*l*) Some understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, (*m*) others more probably understand the word *litterally*. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (*n*) *Christianos ad Leones! Let the Christians be haled to Lyons*: yea, the litteral interpretation of the words, is a stronger argument that Saint *Paul* believed the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

l *Theophylact. Anselm.*
m *Chrysostom. Ambros. & alii.*
n *Tertullian. Apol. cap.* 40.

Τροχὸς, *The Wheel*: A wise *King* bringeth the *wheel* over

over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that *as the wheel turneth round, ſo by the wiſdom of a King the miſchief intended by wicked men, is brought upon their own head.* That hereby ſhould be underſtood, the grinding of wicked men under a cart-wheel, as the husband brake ſome ſort of grain under the wheel, is the meer conceipt of Expoſitors on this place; for no Records make mention of any ſuch puniſhment in uſe among the *Jews*. Among the *Greeks* there was a puniſhment went under this name: (o) it was called τροχὸς, A *Wheel*, not becauſe a wheel was *brought over the wicked*, but becauſe they bound faſt the offender to the *ſpokes of a wheel*, and there ſcourged him, to inforce a confeſſion.

(o) Ἐπὶ τὸν τροχὸν γ' ἕλκοντο μαστιγούμενοι, *Ariſtoph in Iren. De eadem pœna loquuntur Demoſth. 3. in Aphob. & Suidas.*

Καταποντισμὸς, *Drowning one in the Sea*. This was in uſe among many Nations, but the manner differed. The (p) *Romans* they ſewed up a Parricide into a leather budget, ſewing up together with him into the ſame budget, *a Serpent, a Cock*, and *an Ape*, and ſo caſt them all into the Sea. The (q) *Grecians* when they judged any to this kind of puniſhment, they wrapt him up in lead. The *Hebrews* tyed a milſtone about his neck. Thus, in reſpect of the manner (r) thoſe are to be underſtood, who ſay, this kind of puniſhment was peculiar to the *Jews*.

p *Senec. lib. 5. controv. 4. Juvenal Satyr 8. Modeſtus, Digeſt. l. 48. ad legem Pomp. de parric. vid Cœl. Rhod. l. 11. c. 21.*

q *Athenæus l. 14.*

r *Hier. Mat. 18. 6.*

Τυμπανισμὸς. It is rendred by the general name of *torturing*, *Heb.* 11. 35. 2 *Mac.* 6. 19. But the word ſignifieth a ſpecial kind of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον, which ſignifieth a *Drum* uſually: and hence (ſ) ſome have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the perſon thus tortured, were rackt, and ſtretched out in man-

ſ *Magius in lib. de Equuleo, vid. Druſ. præter. l. 8.*

ner of a *drum head*: but it signifieth also a *drum stick*, and (*t*) thence cometh the punishment to be termed *Tympanismus*, that is, a *Tabring, or beating one to death with cudgels*, as if it were with *drum-sticks*. This is evident by *Eleazar*; he came willingly, ἐπὶ τὸ τύμπανον, *to this kind of torment*, 2 *Macab.* 6. 19 and in the thirteth verse, where he gave up the Ghost, there is mention of his strokes, not of his *racking or stretching*.

t Scholiastes Aristophanis τύμπανα scribit esse ξύλα δὶς τύπτονται ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι in Plutop 50

Junius reckoneth (*u*) another kind of punishment termed by the *Hebrews*, צינק *Tsinok*, which he would have to be a compound word: doubtless his meaning is that it would be compounded of צי *Tsi*, *Navis*, *a ship, or boat*, and ינק *Janack*, *Sugere*, *to suck*: for he saith that thereby is meant a certain punishment, termed *Navicula sugentis*, which (*x*) *Plutarch* describeth in this manner; *That the offender should be inclosed between two boates, as in a prison, or, as his phrase is (quasi in vagina) as in a sheath; and, to preserve life in him, milk and honey tempered together was forcibly put into his mouth, whether he would or no.* And hence, from this *sucking in of milk and honey*, this punishment hath been termed *Navicula sugentis*. But the (*y*) *Hebrews* say, that *Tsinock* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he please.

u Junius, Jer. 29. 26.

x Plutarch. in Artaxerxe.

y מלי מכנר לורום *Instrumentum constringens manus.* D. Kimch. Jer. 29. 26.

THE

THE SIXTH BOOK OF *MISCELLANEOUS RITES.*

CHAP. I.

Of Circumciſion.

THeir *Sacraments* were two. Firſt, the *Paſſover* of which there hath been a ſet Chapter. Secondly, *Circumciſion*, of which now.

Circumciſion, was a cutting off the foreskin, as a ſign and ſeal of *Gods* Covenant made with the People of the *Jews*. It is called a *ſign* by *God* in its firſt inſtitution, *Gen.* 17. and a *ſeal* by the *Apoſtle*, *Rom.* 4. 11. Yea, it is called a *ſign* and a ſeal, by a (*a*) *Doctor* of the *Jews*, more ancient than their *Talmud*.

a *Zobar Gen.* 17.

It was uſed (though not as a *Sacrament*) by many other Nations: (*b*) by the inhabitants of *Colchis*, the *Æthiopians*, the *Tragloditæ*, and the *Egyptians*.

b *Alex. ab Alex lib* 2. *cap.* 25. *Herodo. l.* 2 *Diodor. Sicul. l* 2. *c.* 1, *lt. l* 4. *c.* 3.

In a figurative ſenſe, alluding unto this *Sacramental Rite*, we read of three other ſorts of *Circumciſion* in the *Scripture*; ſo that in all there are four mention'd

ned. 1. *This of the fleſh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. And a *fourth of the ears.* We are to conſider it in its proper acception, and here to obſerve: Firſt, the *time when* it was adminiſtred. Secondly, the *manner how.* Thirdly, the *penalty in caſe it was omitted.*

The *time* was the *eighth day*; yea, the *eighth day* was ſo preciſely obſerved, that if it fell on the *Sabbath*, yet they *circumciſed the* Child; whence roſe that ſaying among them, *Circumciſio pellit Sabbatum Circumciſion driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumciſion.* And with this accordeth that of our Saviour, *Ye on the Sabbath day circumciſe a man, John* 7. 22. The *Jews* ſuperſtitiouſly conceiting that each creatures perfection depended upon the ſanctification of one *Sabbath* day at leaſt, ſay that *God* did therefore enjoyn the *eighth day*, that one *Sabbath* might firſt paſs over each male, before he ſhould be partaker of this Sacrament. But more probably we may ſay, that the reaſons why God would not ſuffer them to anticipate the *eighth day*, were firſt to ſhew, that *God* in the matter of Salvation, neither was, nor is *ſimply tyed to Sacraments*; for then there had been no leſs cruelty in *forbidding Circumciſion until the eighth day*, than there was love in *permitting it upon the eighth.* Secondly, becauſe in this time of the *Moſaical Pedagogie*, there was a kind of *legal uncleanneſs*, in which the creatures were thought to be, as remaining in their blood, for the firſt *ſeven daies* after their birth, *Levit.* 22. 27. *It.* 12. 2, 3. Notwithſtanding, *God* thought it not convenient to defer it longer than eight daies, for the comfort of the Parents, which they received by a mature and ſeaſonable initiation of their children.

The

The manner how Circumciſion was adminiſtred, I find thus recorded: Some of thoſe that were preſent (*c*) held a veſſel full of duſt, into which they did caſt the foreskin being cut off. Again, they prepared in the room, a certain (*d*) *void chair for Elias*; which was done, partly in honour of him, for which reſpect alſo, as often as they fell on any difficult place in Scripture they would ſay (*e*) *Veniet Elias, & omnia enodabit*; *We know that* Elias *will come, and he will tell us all things*: But chiefly it was done, becauſe they thought *Elias* to be preſent there in ſpirit, whoſe bodily coming they did, and do daily expect. Theſe ceremonies are meerly *Jewiſh*, practiſed by the latter *Jews*, but utterly unknown in our *Saviour Chriſt* his time, and, as it appeareth by the *Samaritan woman* her ſpeech, that proverbial ſaying applyed now to *Elias*, was of old applyed to *Chriſt*, *John* 4. 25. *Thirdly*, he which ſupplyed the place of the *Witneſs*, or as we phraſe it, of the *Godfather*, (*f*) held the Child in his arms whiles it was *Circumciſed*: this *Godfather* they called *Baal Berith*, and *Sandack*; that is, the *Maſter of the Covenant*. Uriah *the Prieſt*, and *Zachariah* the ſon of *Jeberechia*, are (*g*) thought to have been *Godfathers* at the Circumciſion of *Maher-ſhalal-haz-baz*, *Eſay* 8. 2. and from them the cuſtome of having *Godfathers* in *Baptiſme*, to have taken its original. *Fourthly*, the Parents named the Child, and in *Zacharies* time, it ſeemeth that in the naming of the Infant, they had reſpect to ſome name of his Anceſtors. *They ſaid unto her, there is none of thy kindred that is named with this name*, *Luk.* 1. 61. Other Nations had their ſet daies alſo after the birth, for the naming of their Children. (*h*) The *Romans* gave names to their male-children on the ninth day, to the female

c *Paul. Fag. Deut.* 10.

d *Chriſtoph. Caſt in Malac.* c. 3.

e *Macerus in abeviaturis.* היקי

f נוהגין לקרא למי שמחזיק בך חבדו למולו סנדק והלועזים קורין לו בעל ברית.

Elias Thesb. in סנדק

g *Jun. & Treme. Eſa* 8. 2.

h *Plutarch Prob.* 101. *Macrob Sat.* l. 1. c. 16.

female on the eighth. The (*i*) *Athenians* gave names on the tenth. (*k*) Others on the ſeventh. Theſe (*l*) daies *Tertullian* calleth *Nominalia*. The *Grecians* beſides the tenth day on which they named the Child, they obſerved alſo the *fifth*, (*m*) on which day the Midwives took the Child, and ran about a fire made for that purpoſe, uſing that Ceremony as a purification of themſelves and the Child: on this day the Neighbours alſo ſent in *gifts*, or *ſmall tokens*, *Munera natalitia*; (*n*) from which cuſtom that amongſt *Chriſtians*, of the *Godfathers* ſending gifts to the baptized Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Child had been *circumciſed*, the Father ſaid: (*o*) *Bleſſed be our Lord God, who hath ſanctified us with his precepts, and hath commanded us, that we ſhould cauſe this Child to enter into the Covenant of Abraham.* After this, the whole Church or company preſent replyed in this manner, (*p*) *As thou haſt made him to enter into the Covenant, ſo make him alſo to enter into the Law, into Matrimony, and into good works.*

The *penalty* for the omiſſion of *Circumciſion* running in this form; *That ſoul ſhall be cut off from his people*, *Gen.* 17. 14. I underſtand the *penalty* to be pronounced againſt ſuch an omiſſion, which proceeded either from *contempt* or *wilful neglect*. In this caſe the queſtion is, what is meant by this phraſe, *His ſoul ſhall be cut off from the people*. Secondly, *who ought thus to be puniſht*? whether the child, or the *parents*, and ſuch who *ſupply the place of parents*? For the firſt, beſides *Gods* ſecret action in puniſhing ſuch Delinquents, methinks there is a rule of direction for the Church, how to proceed againſt ſuch in her Diſcipline: If any underſtand here, by *cutting off ſuch*

i *Cæl. Rhodig. l.22. cap.12.*
k *Ariſt. hiſt. animlib.7 c.12.*
l *Tertul de Idol. cap.16.*
m *Scholiaſt Ariſtoph. in Luſiſtrat. p.886. It. Suidas in* ἀμφιδρόμια
n *Stukius de conviv.l 1.c.16.*

כדוך אחרי תורה אלחינו מלך העולם אשר קדשנו במצותיו וצונו להכניסו בבריתו של אברהם אבינו

Moſes Koiſen, in tractat. Circumciſ. fol.115.

p בשם שהכנסתו לבריתך כן יכנס לתורה ולחופה ולמעשים טובים

Moſes Koiſen. ibid.

ſuch a mans ſoul from his people, the ſentence of *excommunication*, or *caſting him out of the Synagogue*, I ſhall not oppoſe it; though I rather incline to thoſe, who underſtand hereby a *bodily death* inflicted upon ſuch an offender, in which ſenſe the phraſe is taken, *Exod.* 31. 14. *Whoſoever doth any work on the Sabbath, that ſoul ſhall be cut off from among his people.* And it is very remarkable, that when *Moſes* his child was *uncircumciſed, the Lord ſought to kill Moſes*: which as it intimated the puniſhment of this fault to be a *bodily death* ſo it clearly evinceth, that not the *child* till he cometh to years of diſcretion, but the *parents* were liable to puniſhment. The opinion of the *Rabbines* concerning this latter point is thus delivered: (*q*) *If the Father circumciſe him not, then the Judges are commanded to circumciſe him: and if it be unknown to the Judges, and they circumciſe him not, when he is waxen great, he is bound to circumciſe himſelf, and every day that paſſeth over him, after he is waxen great, and he circumciſeth not himſelf, lo he breaketh the Commandment.*

q *Moſes Kotſ. tract. circumciſ. fol.* 114. *col* 4.

Here it may be demanded, how it is poſſible for a man, after once he hath been marked with the ſign of *Circumciſion*, to blot out that character and become *uncircumciſed?* for thus ſome *Jews*, for fear of *Antiochus*, made themſelves uncircumciſed, 1 *Mac.* 1. 16. Others for ſhame, after they were gained to the knowledge of Chriſt, and to entertainment of the *Chriſtian faith, uncircumciſed themſelves*, 1 Cor. 7. 18. (*r*) The anſwer is, that this was done by *drawing up the foreſkin* with a Chirurgion his inſtrument; and unto this the *Apoſtle* in the fore quoted place alludeth, μὴ ἐπισπάσθω, *Ne attrahat præputium.* This wicked invention is aſcribed unto *Eſau*, as the firſt *Author* and practiſer thereof.

r *Epiphan. li. de menſ. & pond. p.* 415 *Tr. Celſus l.* 5. *c.* 25.

CHAP. II.

Of their first fruits and their firstlings, or first born.

THe use and end of their *first-fruits*, was that the *after-fruits* might be *consecrated in them*. To this purpose they were enjoyned to offer the *first fruits of their trees*, which served for food, *Levit.* 19. 23. 24. In which this order was observed; the *three first years* after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to *eat them, sell them, or make any benefit of them*: on the *fourth year*, they were accounted *holy*, that is, either (*a*) they were given to the *Priests*, *Num.* 18. 12, 13. or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tithe*: and this (*b*) *latter* is the common opinion of the *Hebrews*. After the *fourth year*, they returned to the use of the owner: we may call these πρωτογενήματα, *simply the first-fruits*.

זחנהן ואבלנו *Sacerdos ea comedebat. Aben Ezra in hunc locum.*

b *Talmud Bab in Maghasher Jeni cap.* 1.

Secondly, they were enjoyned to pay yearly the *first-fruits of every years increase*, and these we may call, ἀπαρχάς, and of them there were many sorts, *First*, *first-fruits in the sheaf*, *Lev.* 23. 10 *Secondly*, *first-fruits in two wave-loaves*, *Levit.* 23. 17. These two bounded their harvest, *that in the sheaf* was offered in the *beginning of harvest*, upon the fifteenth of *Nisan*, *the other of the loavs at the end*, upon their *Pentecost*: and *Levit.* 23. they are both called תנופות *Thenuphoth*, that is, *shake-offerings*. *Thirdly*, there was a *first of the dough*. *Num.* 15. 20. namely, a (*c*) *four and twentieth part thereof*, given unto the *Priests*: which kind,

חק מן עשרים וארבעה *Ezziel Numb* 15. 20.

kind of offering was observed, even when they were returned out of *Babylon*, *Nehem.* 10 37. Unto this St. *Paul* hath reference, *Rom.* 11.16. *If the first fruits be holy, the lump is holy.* *Fourthly*, they were to pay unto the *Priests* the *first-fruits of the threshing floor*, *Numb.* 15.20. These two last are called תרומות *Therumoth*, that is, *heave offerings*: this the *heave offering of the threshing floor*; the other the *heave offering of the dough*, *Numb.* 15. 20. Under the name of *first-fruits*, commonly Authors treat of no others but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth*: both signifie *shake-offerings*, *heave-offerings*, or *wave offerings*, but with this difference; (*d*) the *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to signifie, that *God* was *Lord* both of Heaven and Earth. The *Tenuphoth* was by a waving of *agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*, from the *North* to the *South*: by which kind of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing floor were*, the *Rabbies*, and the others following them, distinguish them into *two sorts*: the first of these, was *first fruits* of seven things only: 1 *Wheat*. 2 *Barley*. 3 *Grapes*. 4 *Figs* 5 *Pomgranates*. 6 *Olives*. 7 *Dates*. For all which the Promised Land is commended, *Deut.* 8. 8. (e) These the *Talmudists* term בכורים *Biccurim*; and when they treat of *first fruites* they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first fruits*, which the people are so often in the Law comman-

d *P. Fagius in Pentat.*

e *R. Solom. Deut.* 26. 2. *Jt. Moses Kotsens. fol.* 201. *Col.* 4.

ded to bring up unto the *Sanctuary*, at the *Feaſt of Pentecoſt*, which was the end and cloſure of their harveſt, as was ſignified both by this oblation, and likewiſe by that of the two *wave-loaves*, Lev. 23.17.

The ſecond was paid of *Corn*, *Wine*, *Oyl*, *and the Fleece*, *Deut.* 18.4. *Numb.* 18.12. yea, of all things elſe that the earth brought forth of mans food. Thus their *Doctors* are to be underſtood, where thy ſay, (f) *Quicquid eduliorum ex terra incrementum capit, obnoxium eſt primitiis, Therumæ, & decimis.* This they call, תרומה *Theruma*, an *heave-offering*: the *Greek* renders it, ἀφαίρεμα, *A ſeparation*, becauſe this was a *conſecration, or ſetting apart of the Lords portion.* In alluſion unto this, I take S. *Paul* to have termed himſelf ἀφορισμένον εἰς εὐαγγέλιον, *ſeparated unto the Goſpel*, Rom. 1.1. ἀφορίει Ααρὼν, *Aaron ſhall ſeparate the Levites*, ſo the *Greek* renders it; but the Original is, *Aaron ſhall wave the Levites*, *Numb.* 8.11. Again, ἀφορίζατε *Separate me Barnabas and Saul*, *Acts* 13.2. *Druſius* delivereth another reaſon, as hath been ſaid in the *Chapter* of the *Phariſees*. But to proceed: the *Hebrews* called this ſecond payment, not only *Theruma*, *ſimple*, but ſometimes (g) *Theruma gedola*, the *great heave offering*, in compariſon of that *Tithe* which the *Levites* payed unto the *Prieſts*: for that was termed *Theruma magna-ſher*, the *heave offering of the Tithe*, Numb. 18. 26. which though it were *one of ten*, in reſpect of that portion which the *Levites* received; yet it was but *one of an hundered*, in reſpect of the Husbandmans ſtock, who payed the *Levites*: and thus it was a great deal leſs than the *great heave offering*, as will preſently appear. This (the *Hebrews* ſay) the owners were not bound to bring up to *Jeruſalem*.

f Moſes Egypt. in Jud. part. 3. tract. de Therumoth. cap. 2.

g תרומה גדולה

The *Law* preſcribed no ſet quantity to be paid, either

ther in the *Biccurim* or in the *Theruma*; but, by *tradition*, they were tought to pay at leaſt the *ſixtieth* part in both, even in thoſe *ſeven things*, alſo paid under the name of *Biccurim*, or *firſt fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudiſts* do diſtinguiſh the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing elſe but the *heave-offering of the floor*, formerly mentioned out of *Num.* 15. 20. My reaſons are theſe: 1. *Scripture* giveth no ſuch leave to keep any part of their *firſt-fruits* at home; if that could be proved, the diſtinction were warrantable. 2. *Scripture* doth not limit *firſt fruits* unto thoſe *ſeven kinds*, which alone go under the name of *Biccurim*. 3. Themſelves confound both members; for their *Biccurim*, they ſay, they paid, 1 *Wheat*. 2. *Barley*: In their *Theruma*, they ſay, they paid *Corn*; as if under *Corn*; *Wheat* and *Barley* were not contained. Some may ſay, they paid their *Biccurim in the Ear*, while the harveſt was yet ſtanding and their *Theruma in Wheat and Barley ready threſhed and winnowed*. My reaſons why it cannot be ſo, are theſe: 1. Becauſe then they ſhould pay *twice a ſixtieth part* in their corn. 2. Becauſe the corn offered in the ſheaf was but a little quantity, and it was offered not at their *Pentecoſt* when their harveſt ended, but at their *Paſſover* when their harveſt began, *Levit.* 23. 10. Whereas their *Biccurim*, or *firſt fruits*, were alwayes offered at their *Pentecoſt*.

But omitting further proofs, I proceed to ſhew the ground, why in this *heave-offering of the floor*, at leaſt a *ſixtieth part* was preſcribed: it is grounded upon that of the Prophet *Ezek.* This is the oblation

that

that ye ſhall offer, *the ſixth part of an Ephah out of an Homer*, Ezek. 45. 13. that is, *the ſixtieth part of the whole*, becauſe an *Homer* containeth ten *Ephahs*. Hence they took that diſtinction of theſe offerings. (g) Some they ſay, gave the *fortieth part of their encreaſe*: this, becauſe it was the greateſt quantity given in this kind of oblations, they termed (h) *Theruma oculi boni*, *The oblation of a fair eye*: others (though they were not ſo liberal as the former, yet they might not be reputed niggardly) gave a *fiftieth part*, and this they termed (i) *Theruma mediana*, *The oblation of a middle eye*: others, whom they reputed ſordid, gave juſt a *ſixtieth part*, leſs then which they could not give, this they termed (k) *Theruma oculi mali*, *The oblation of an evill eye*; ſo that the payment of theſe was bounded by the tradition of the *Elders*, between the *ſixtieth* and the *fortieth part*: but the (l) *Phariſees* that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; ſo that he was reputed *ſordid* with them that paid the *fiftieth part*; and none liberal except he paid the *thirtieth*. the manner how theſe firſt-fruites termed *Biccurim* were paid, is at large ſet down, *Deut.* 26. But in time of the *Prophets* other *Ceremonies* ſeem to have been received, of which the *Hebrew Doctors* ſay thus: (m) *When they carried up their firſt-fruits, all the Cities that were in a county gathered together to the chief City of the county to the end that they might not go up alone: for it is ſaid, In the multitude of people is the Kings honour*, Prov. 14. 28. *And they came and lodged all night in the ſtreets of the City, and went not into houſes, for fear of pollution: and in the morning the Governor ſaid, Ariſe, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and*

an

g Solon. Jarchi. Deut. 18. 4. Item Hieron. in Ezek. 45. fol. 260.

h תרומה עין יפה *Theruma gnaiin jopha.*

i תרומה בינונית *Theruma benonith.*

k רומה עין רעה *Theruma gnajin ragna,* l Epiphan. contr. Phariſ. pag. 11.

m Maimon in Biccurim. cap. 4. ſect. 16.

an Olive Garland on his head, to ſignifie the firſt fruits of the ſeven kinds of fruits. There was likewiſe a pipe ſtruck up before them, untill they came near to Jeruſalem and all the way as they went, they ſung, I rejoyced in them that ſaid unto me, we will go into the houſe of the Lord, &c. *Pſal.* 122. Unto this, and other like manner of ſolemn Aſſemblies the *Prophet* hath reference, ſaying, *Te ſhall have a ſong as in a night when a holy ſolemnity is kept, and gladneſs of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Eſay* 30.29.

The *firſtlings*, or *firſt born* of man and beaſt, the *Lord* challenged as his own, *Exod.* 13. The ground of this Law was, becauſe *God ſmote all the firſt-born in Egypt from man to beaſt, but ſpared the Iſraelites*; for a perpetual memory of which benefit, he commanded them to ſanctifie all their *firſt-born males* unto him. Now the *firſt born men, and unclean beaſts*, were redeemed for five ſilver ſhekels of the *ſanctuary*, paid unto the *Prieſts* for each of them, *Numb.* 18. 15, 16. Unto this S. *Peter* alludeth, ſaying, *We are not redeemed with corruptible things, as ſilver and gold*, 1 *Pet.* 1. 18. The *firſtlings of a clean beaſts* ought to be ſacrificed, their blood to be ſprinkled on the Altar, their fat to be burnt for a burnt-offering, and their fleſh to return to the *Prieſts*.

Obſerve how *God* would be honoured by the *firſtlings of men and cattel*; by the *firſt-fruits of trees, and of the earth, in the ſheaf, in the threſhing-floor, in the dough, in the loaves*: All which teach us *to conſecrate the firſt and prime of our years unto the Lord*,

CHAP.

CHAP. III.

Of Tithes.

WE are here to enquire: First, *what things* in general were titheable: *Secondly* how many *kind of Tithes* there were: Thirdly, the *time* when each ſort of *tithes* began to be *titheable*.

First, their yearly encreaſe was either *Cattel*, *fruits of the trees*, or *fruits of the land*; of (*a*) *all theſe* they payed *tithes*, even to mint, aniſe, and cumine, *Theſe things they ought not to leave undone Mat.* 23.23.

a *Vid.* Sixtin. Amama de decimis.

Secondly, the *ſorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were two, payd in this manner: When the Harveſt had been ended, and all gathered, then the Huſbandman laid aſide his *great Theruma*, otherwiſe called the *firſt-fruits of his threſhing floor*, of which it hath been ſpoken in the *Chapter of the firſt fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed (*b*) *Magnaſher riſchon*, *the firſt tithe*, *Tob.* 1.7. This was always paid in kind, and as it ſeemeth to me, it was not brought up to *Jeruſalem* by the husbandman, (*c*) others think otherwiſe) but payed unto the *Levites* in the ſeveral Cities of tillage, *Neh.* 10.37. out of this *firſt tithe* the *Levites paid a tenth portion* unto the *Prieſts*; this they termed (d) *Magnaſher min hammagnaſher*, *the tithe of the Tithes*, *Neh.* 10.38. and *Decima ſanctitatum*, the *tithe of holy things*. 2 *Chron.* 31.6. this the *Levites* brought up to the houſe of *God*, *Neh.* 10.38. When the *Levites* had paid this tenth portion unto the *prieſts*, then the *Levites* and their Families might

b מעשר ראשון

c Decimæ primæ neceſſario aut à colono ipſo aut ejus vicario Hieroſolymas deportandæ erant. Sixtin. Amama de decimis.

d מעשר מן המעשר

might eat the remainder of the firſt tithe in any place, even out of *Jeruſalem*, *Num.* 18.31.

This firſt tithe being paid, the Husbandman paid out of that which remained a ſecond tithe; this the Husbandman might pay in kind if he pleaſed, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part; ſo that what in kind was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jeruſalem*, and made a kind of Love-feaſt therewith, unto which he invited the *Prieſts* and *Levites*, only every *third year* he carried it not to *Jeruſalem*, *but ſpent it at home within his own gates*, upon the *Levites*, *the fatherleſs*, *the widows*, *& the poor*, *Deut.* 14. 18. (*a*) They reckoned their third year from the *Sabbatical year*, on which the Land reſted: ſo that the firſt and ſecond *Tithe* was payed by the Hnsbandman; the *firſt*, *ſecond*, *fourth and fifth years after the Sabbatical year*: but upon the third and ſixth years only, the firſt *Tithe* was paid to the *Levites*, and the ſecond was ſpent at home. Hence in reſpect of the *kinds*, this is called (*b*) *Magnaſher ſcheni*, the ſecond *tithe*, *Tobit.* 1. 7. in reſpect it was paid to the poor every third year: it is called (*c*) *Magnaſher gnani*, πτωχοδοχεῖα, *the poor mans tithe*, and (*d*) *Magnaſher ſcheliſchi*, *the third tithe*, *Tob.* 1. 1. On thoſe years on which it was carried up to *Jeruſalem*, it ought of neceſſity to be eaten within the *Court of the Temple*, Deut. 14. 26. and by the *third tithe* we are to underſtand the *poor mans tithe on the third year*, which year is termed *a year of tithes*, Deut. 26.12.

They likewiſe tithed their cattel. *Of their bullocks, & their ſheep, and all that paſſed under the rod, the tenth*

a *Moſes Kotſen. tract. de decima ſecundo fol.* 199.

b מעשר שני

c מעשר עני

d מעשר שלישי

*was holy to the Lord, Lev.*27.32. Some Expoſitors underſtand by this phraſe of *paſſing under the rod*, that all cattel are *titheable* which live under the *cuſtody of a keeper*, as if there were alluſion to the *ſhepherds ſtaff*, or *keepers rod*, which they uſe in keeping their cattel. The *Hebrews* more probably underſtand hereby, the *manner of their decimation* or *tithing* their cattel, which was as followeth. (d) *He that hath Lambs (or Bullocks) thus ſeparateth his tenth, he gathereth all his lambs and all his bullocks into a fold to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the Lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three,* &c. *and the tenth which cometh forth, whether it be male or female, perfect, or blemiſhed, he marketh it with a red mark, ſaying this is for tithe.* At this day the *Jews*, though they are not in their own Country, neither have any *Levitical Prieſthood*, yet thoſe who will be reputed religious among them, do diſtribute in lieu of tithes, the tenth of their encreaſe unto the poor, being perſwaded that *God* doth bleſs their eſtates the more: for their uſual Proverb is, (e) *Thegnaſher, biſchebil ſche thegnaſher*; that is, *Pay tithes, that thou mayſt be rich.*

The *time* of the year from which thy reckoned *tithes*, was different. For (f) *beaſts* they counted the year from *Elul* to *Elul*, that is, from *Auguſt* to *Auguſt*, (g) for *grain, pulſe*, and *herbs*, from *Tiſri* to *Tiſri*, that is, from *September* to *September*: for the *fruit of trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this *Synopſis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Iſraels* tithings is ſet down.

The

d *Solomon Jarchi, Lev* 27.32 & *Maimon. de primogen. c.* 7. *Sect.* 1. 5.

e תעשר בשביל שתעשיר

f *Talmud. tract. de novo anno ad initium, nuxt. Synag. Jud. c.* 12.

g *Moſes Kotſen. in præcept. affirm.* 136.

The Husbandman had growing

6000	Bushels in own year.
100	Bushels was the least that could be paid by the Husbandman to the *Priests* for the first-fruits of the threshing floor.
5900	Bushels remained to the Husbandman, out of which he payed two Tythes.
590	Bushels were the first Tithe to the *Levites*.
59	Bushels the *Levites* paid the *Priests*, which was called the *Tithe of the Tithes*.
5310	Bushels remained to the Husbandman, out of which he paid his second tithe.
531	Bushels were the second Tithe.
4779	Bushels remained to the Husbandman as his own, all being paid.
1121	Bushels are the sume of both Tithes joyned together, which is above a sixth part of the whole, namely *nineteen* out of an hundred.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah*'s reign, Tithes began generally to be neglected, insomuch that then *Overseers* were appointed to look to the true payment thereof, 2 *Chr.* 31. 13. Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *people*, about one

hundred thirty years before our *Saviours Incarnation*, corruption ſo prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed either their firſt, ſecond, or *poor manns tithe*, only they paid the *great heave-offering* juſtly. For this reaſon (ſaith (*h*) *Moſes Kotſenſis*) *in the daies of* John *the Prieſt, who ſucceeded* Simeon *the juſt*, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful *Overſeers* ſhould be appointed for the *Tithes*. At this time many things became queſtionable, whether they were tithable or no; whence the high Court of their *Sanhedrim* decreed, that in the *things doubtful* (which they termed דמאי *Demai*) (*i*) though they paid neither firſt, nor *poor mans tithe*, yet they paid a ſecond *tithe, and a ſmall heave offering*; namely, אחד מאה *one part of an hundred*: *Mint*, *Aniſe* and *Cummin*, ſeemeth to have been of theſe *doubtful things*; in which, though the decree of their *Sanhedrim* required but *one in the hundred*, yet the *Phariſees* would pay a juſt tenth, *Mat.* 23.23, and hence it is that they boaſted, *They gave tithes of all that they poſſeſſed*, Luk. 18. 12. In which they outſtripped the other *Jews*, who in theſe payments took the liberty granted them by the *Sanhedrim*.

h *Moſes Kotſenſis*, fol. 199. col. 3.

i *Moſes Kotſenſis ibid.*

CHAP. IV.

Of their Marriages.

IN this Chapter of their *Marriages*, we are to conſider: Firſt, the *diſtinction of their wives*. Secondly the *manner of their betrothings*. Thirdly, the *rites and ceremonies of their marriage*. Laſtly, the *form of their divorce*. The *Patriarchs* in the *Old Teſtament* had many

many of them, *two ſorts of wives*: both of them were *reputed lawful*, and *true wives*. and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly call the one נשים *Naſchim*; *Primary-wives*, married with nuptial ceremonies and rites requiſite. Some derive the word from נשה *Neſcha*, *Oblitus fuit, quaſi Obliviosæ dictæ*, becauſe for the moſt part, *womens memory is not ſo ſtrong as mens*: but they think not amiſs, who ſay that women are ſo called from *oblivion*, or *forgetfulneſs*, becauſe the Fathers family is *forgotten*, and in a manner *extinct in their daughters when they are married*. Hence proceeds that common ſaying of the *Hebrews*, (a) *Familia matris non vocatur familia*: and for the contrary reaſon, a *male child* is called זכר *Zacar*, from his memory, *becauſe the memory of the Father is preſerved in the* (b) *Son*, according to that ſpeech of Abſolom, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

משפחות אם אינן קרויה משפחה *Aben Ezra, Numb.* 1. 2.

b *Eandem prolis maſculæ rationem habitam apud Græcos teſtatur Euripides.* Στύλοι γὰρ οἴκων παῖδες ἄρσενες.

The other ſort of wives they call (c) *Pillagſhin*, *ſecondary wives*, or *half wives*; the *Engliſh* tranſlates them *Concubines*, and that not unfitly, for ſometimes the *Hebrew* word it ſelf denoteth an *infamous Strumpet*, or *common Harlot*.

c פילגש *Vxor ſecundaria vocem compoſitam eſſe aiunt ex* פלג *Dividere, &* אשה *uxor. quaſi uxor diviſa & dimidia.*

The differences between theſe *Concubines*, and the *chief* or *primary wives*, are many. 1. A *diſparity* in their authority, or houſhold government: the *Wife* was a *Miſtreſs*, the *Concubine* as an *hand-maid* or *ſervant*, She had only *Jus thori*, a true and lawful *right unto the marriage bed* as the chief wife had; otherwiſe ſhe was in all reſpects inferiour. And this appeareth in the hiſtory of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief wife* at her eſpouſals received from her Husband certain *Gifts* and *Tokens*, as pledges and ceremonies of the contract. Thus *Abra-*

hams

hams ſteward (who is probably thought to be *Eliezer*, of whom we read, *Gen.* 15. 2.) gave in *Iſaacs* name unto *Rebecca, jewels of ſilver, and jewels of gold, and raiment*, *Gen.* 24. 53. This cuſtome was in uſe alſo among the *Grecians*, who calleth theſe gifts (*d*) Ἕδνα. (*e*) Moreover *the chief wife* likewiſe received from her husband *a bill of writing*, or *matrimonial* letters, whereas the *Concubine* received neither *ſuch gifts*, nor ſuch *letters*. *Thirdly*, only *the children of the chief wife ſucceeded the father in his inheritance; the children of the Concubine received gifts or legacies: Abraham gave all his goods to Iſaac*, but unto the *ſons of the Concubines* which *Abraham* had, *Abraham gave gifts*, *Gen.* 25. 5, 6. And here, by the way we may take notice, that *the firſt-born* by right of primogeniture, received a *double portion of his fathers goods, the father ſhall give him a double portion of all that he hath for he is the firſt of his ſtrength*, *Deut.* 21. 17. Unto this cuſtome the *Prophet Eliſha*'s ſpeech alludeth, when he prayeth *Elijah*, that his ſpirit might be *double* upon him, 2 *King.* 2. 9. that is that he might have a *double portion of his ſpirit, in compariſon of the other Prophets*, or rather the *ſons of the Prophets*, amongſt whom he obtained the place of an *elder brother*, and therefore prayeth for the *right of primogeniture*: ſo that we are not to underſtand him, as if he did ambitiouſly deſire a greater meaſure of the ſpirit than reſted upon his *Maſter*, but that he deſired to excel the other *remaining Prophets*, unto whom afterward he became a *father*. The (*f*) *Hebr.* phraſe is in both places the ſame. *Secondly*, in their *betrothing* we are to conſider, 1. The *diſtance of time* between the *eſpouſals*, and the *confirmation* of their marriage, which ſome have conceited to have been a *full year*, at leaſt ten months; and this they obſerve from *Rebecca*, her brother and mothers anſwer

d Τῶν ὧν κ' ἐθέλητι φίλῳ ἀναιδ'ρον ἀγέμεν. *Hom. Iliad.* 9. *vid. etiam Suid. in* Ἕδνα.

e D. Kimchi, 2 *Sam.* 5, 13.

(*f*) פני שנים *partem duorum*

anſwer unto *Abrahams* ſervant, deſiring that the Maid might not depart preſently, but remain after the Eſpouſals at leaſt ten dayes, *Gen.* 24. 55. Which Text they interpret (*g*) *ten months*, underſtanding thereby that which ellewhere is phraſed (*h*) *an year of dayes*, *Gen.* 41.1. But if we ſhould yield this interpretation (although our *Engliſh at leaſt ten dayes* is more agreeable unto the *Septuagint* and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any preſcribed diſtance between the Eſpouſals and the marriage, but rather it implieth the tender affection of the mother towards her daughter, as being loath ſo ſuddenly to part with her: Notwithſtanding, it is not unlikely that there was a competent diſtance of time between the firſt affiancing, and the confirmation of the *marriage*, though not preſcribed, or *limited to any ſet number of dayes, weeks*, or *months*. The ſecond thing conſiderable in their betrothings, is to enquire the *manner of their contracting*, which might be done in *Iſrael* three ways. Firſt (*i*) *By a piece of money*. Secondly, *By writing*. Thirdly, *By copulation, and all theſe in the preſence of witneſſes. By a piece of money*, though it were but a farthing, or the worth thereof, at which time the man uſed this, or the like form of words; (*k*) *Lo thou art betrothed unto me*: and he gave her the mony before witneſſes. *By bill*, and then he wrote the like form of words; *Be thou betrothed unto me*, which he gave her before witneſſes; and it was written with her name in it, elſe it was no betrothing. *By copulation*, and then he ſaid likewiſe, *Lo thou ſhalt be betrothed unto me by copulation*, and ſo he was united unto her before two witneſſes, after which copulation ſhe was his betrothed wife. If he lay with her by way of *fornication*, and not by the

g *Oskelos & R. Solom.*

h שנתים ימים *Duorum annorum dierum.*

i בכסף או בשטר או בביאה וכולן בעדים *Moſes Korſen. fol.* 124.

k הרי את מקודשת לי *Maimon. in Iſchoth h, c.* 3. *ſ.* 1

name

name of betrothing; or if it were by themſelves, without the fore-acquainting of *Witneſſes*, it was no betrothing: however he might not lye with her the ſecond time, before the marriage was accompliſhed. And though the betrothing might be *any of theſe three wayes*, yet uſually it was by a *piece of money*; and if they would, they might do it by *writing*, but betrothing by copulation was forbidden by the wiſe men of *Iſrael*, and who ſo did it was chaſtiſed with rods: howbeit the *betrothing* ſtood in force. Theſe ſolemnities in *betrothing* were performed by the man and woman under a Tent or Canopy made for the purpoſe, called in their language (*l*) *Chuppa, a Tabernacle or Tent*: to this the Pſalmiſt alludeth, *Pſal* 19. 4,5. *In them hath he ſet a Tabernacle for the Sun which as a Bridegroom coming out of his Chamber, rejoyceth as a ſtrong man to run a Race.*

חופה Elias Tisbit.

Thirdly, the rites and ceremonies of their marriage were performed in the aſſembly of *ten men* at leaſt, with bleſſings and thankſgivings unto *God*, whence the houſe it ſelf was called (*m*) *Beth hillula*, the *Houſe of praiſe* and their marriage ſong (*n*) *Hillulim*, *praiſes*. The *Bridegrooms intimate friends* which accompanied him & ſung this *Epithalamium* or *marriage ſong*, were termed υἱοὶ τῆ νυμφῶνος, *children of the Bride-chamber*, *Mat.* 9.15. Such I conceive thoſe *thirty companions* to have been which *Sampſon* aſſociated to himſelf, *Judg.* 14.11. The form of this *phraſe* or *bleſſing* is at large deſcribed by *Genebrard*, and the ſum thereof is this: The chief of theſe companions taketh a cup, and bleſſeth it ſaying *Bleſſed art thou O Lord our God, the King of the world, wch createſt the fruit of the vine*: afterward then he ſaith, *bleſſed be the Lord our God the King of the world, who hath created man after his own Image, according to the*

בית הלולא הלולים

the image of his own likeneſs, & hath therby prepared unto himſelf an everlaſting building, bleſſed be thou, O Lord, who haſt created him. Then followeth again, *Bleſſed art thou, O Lord our God, who haſt created joy and gladneſs, the Bridegroom and the Bride, charity and brotherly love, rejoycing and pleaſure, peace and ſociety: I beſeech thee, O Lord, let there ſuddenly be heard in the Cities of Judah, and the ſtreets of Jeruſalem the voice of joy & gladneſs, the voice of the bridegroom & the Bride: the voice of exultation in the bride-chamber is ſweeter than any feaſt: and children ſweeter than the ſweetneſs of a ſong:* and this being ended, he drinketh to the married couple.

This cuſtome *of praiſing God* at ſuch times was not needleſs or ſuperfluous, for the *fruit of the womb* was expected as a *ſpecial bleſſing* from God, and ſo acknowledged by them in that ſaying, that *four keys* were in the hand of him who was the *Lord* of the whole world, which were committed neither to *Angel* nor *Seraphim*; namely (*o*) *Clavis pluviæ, clavis cibationis, clavis ſepulchrorum, & clavis ſterilitatis.* Concerning the *key of Rain*, thus ſpeaketh the Scripture, *the Lord will open to thee his good treaſure, Duet.* 28. Concerning the *key of food, thou openeſt thy hands,* Pſal. 145. Concerning the *key of the grave, when I ſhall open your ſepulchres, Ezek.* 37. Concerning the *key of barrenneſs, God remembred* Rachel *and opened her womb Gen.* 30. Whereby it is intimated, that theſe four things *God hath reſerved in his own hand and cuſtody:* namely, *Rain, food, the raiſing of our bodies and the procreation of children.*

מפתח מטרא
מפתח פרנסה
מפתח קבריא
מפתח עקרתא
Targum Hieroſ. Gen. 30. 22.

The time *of their marriage feaſt* appeareth clearly to have been *uſually* (*p*) *ſeven daies. Sampſon* continued his *feaſt ſeven daies, Judg.* 14. 10, 11. And of this *ſeven daies feaſt*, (*q*) *Divines* do underſtand that ſpeech of

(*p*) *Vid. Thisbit, in* חתן

(*q*) *Auguſtin queſt ſuper Geneſ.* 88.

Labans ãnto Jacob, concerning *Leah*, *fulfill her week*, and we will alſo give thee this, *Gen.* 29. 27. in which ſpeech, it is thought that *Laban* did deſire *Jacob*, not to reject and turn away *Leah*, but to confirm the preſent *marriage*, by fulfilling the *uſual days of her marriage feaſt*. From this cuſtom, together with the practiſe of *Joſeph*, mourning ſeven dayes for his father, *Gen.* 50. 10. aroſe that uſual proverb among the *Jews*, *Septem ad convivium*, *Septem ad luctum*. The chief governor of the feaſt was called (r) *Baal miſchte*; which name is fitly expreſſed by being called the (s) *ruler of the feaſt*, *Joh.* 2. 9. The *modern Jews in Italy*, when they invite any to a *marriage feaſt*, uſe this form of words *Such a one*, *or ſuch a one entreateth you to credit his daughters marriage with your preſence at the feaſt*, *&c.* Then he which is invited replieth, (t) *Mazal tob* which ſome interpret to be the wiſhing of *good luck* in general, but I rather think, that hereby was wiſhed to the married parties, *a ſpecial bleſſing in the procreation of children*: whence the *wedding ring*, given unto the Brid-wife, had (u) this inſcription or poſie *Mazal tob*; and the *Hebrews* call the Planet *Jupiter*, *Mazal*, whoſe influence they thought to be of great efficacy and force for generation: but in truth, *Mazal*, ſignifieth any other Planet or Star in the Heaven, according to that *Hebrew* Proverb, (x) *There is no herb in the earth, that hath not a Mazal or Star in the Firmament anſwering it, and ſtriking it, ſaying grow.* Now *tob* ſignifieth good; ſo that the phraſe ſoundeth as much as, *be it done in a good hour*, or *under a good Planet*.

בעל משתה

(r) Αρχιτρεικλινος.

כול פיכי

(t) Stukius de conviv. l. 2. c. 3.

(u) Munſter Gen. 30.

(x) *Non eſt tibi ulla herba in ſorium cui non ſit Mazal in firmamento, & ferit ipſam ro Mazal, & dicit ei, Creſce.*

At the time of the marriage alſo, the man gave his wife a *dowery bill*, which the *Scrivener* wrote, and the Bride-groom paid for, whereby he endowed his ſpouſe, if ſhe were a *Virgin*, with 200 Deniers, (that is fifty

fifty ſhekels) and if ſhe had been married before with an hundred *Deniers*, that is twenty five ſhekels and this was called the *root* or *principal of the dowry*: the *dowry* might not be leſs, but more, ſo much as he would, though it were to a talent of gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed *not by a Scrivener*, but by *Raguel*, the womans father; where we may obſerve, that before the writing of this bill there was a *giving of the woman unto her husband*. The form of words there uſed is, *Behold, take her after the law of Moſes, Tobit.* 7. 14. A copy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are *thus*: (y) *Upon the ſixth day of the week, the fourth of the month Sivan, in the year five thouſand two hundred fifty four of the creation of the world, according to the computation which we uſe here at* Maſſilia, *a City which is ſcituate near the Seaſhore, the Bridegroom* Rabbi Moſes, *the ſon of* Rabbi Jehuda, *ſaid unto the Bridewife* Clarona, *the daughter of* Rabbi David *the ſon of* Rabbi Moſes, *a Citizen of* Lisbon; *Be unto me a wife according to the law of* Moſes *and* Iſrael; *and I according to the word of God, will worſhip, honour, maintain, and govern thee according to the manner of the husbands among the* Jews, *which do worſhip, honour, maintain, and govern their wives faithfully, I alſo do beſtow upon thee the dowry of thy Virginity,* 200 *Deniers in ſilver, which belong unto thee by the law: and moreover, thy food, thy apparel, and ſufficient neceſſaries; as likewiſe the knowledge of thee, according to the cuſtom of all the earth.* Thus *Clarona* the *Virgin* reſted and became a *wife* to *Rabbi Moſes* the ſon of *Jehuda*, the Bridegroom.

y *Talmud. Bab. vid. Buxtorf. Grammatic. Chlad p.* 38, 9.

After the marriage was finiſhed, then the wife might challenge from her Husband three things as

debt. 1. *Food.* 2. *Apparel.* 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod.* 21. 10. where it is ſaid, If he take him another wife, *her food, her raiment, and her duty of marriage ſhall he not diminiſh.* And unto this the *Apoſtle* alludeth, calling it *Due benevolence*, 1 Cor. 7. 3.

The Wife, when ſhe was firſt preſented unto her Husband, covered her Head with a *veil*, in token of *ſubjection*. *Rebecca* took a *veil*, and covered her ſelf, (*Gen.* 24. 65.) and for this cauſe (namely in *ſign of ſubjection*) ought the woman to have power on her head, *1 Cor.* 11, 10. where by *Power* the *Apoſtle* underſtandeth a *veil*. Do any ask the queſtion, why he ſhould denote this *veil* by the name of *power*, eſpecially ſeeing it was in *token of ſubjection*? The *Apoſtle* being an *Hebrew* of the *Hebrews*, might have reſpect to the *Hebrew* word (z) *Radid*, ſignifying a *veil*, which cometh from the root *Radad*, to bear *rule and authority*, and ſo might uſe the Greek word, ſignifying (a) *power* in the ſame ſenſe as the *Hebrews* did. And, in truth, what was this ſubjection to the husband but a kind of *power* and *protection* derived unto the *Wife*, in compariſon of her former ſtate, being a *Virgin*? and therefore in caſe her husband was jealous of her, among other tokens of ſorrow, ſhe was commanded to ſtand at her tryal with her (b) *head uncovered*, *Numb.* 5. 18. intimating thereby, that if ſhe could not then clear her ſelf, ſhe was from thence forward deprived of all *power*, which heretofore ſhe enjoyed by the means of her Husband.

(z) רדיד *Velamen mulieris, à verbo* רדד *Subjecit* a Εξουσία.

(a) בלא רדיד *Sinie Radid.* ἄνευ ἐξουσίας *Sic ego interpretor verba Maimon. in Sota, c. 3. ſect. 5.*

After the marriage was finiſhed, ſometimes there was permitted a *Bill of Divorce*: this the *Hebrews* called (c) *Sepher Kerithuth*, *a Bill of cutting off* becauſe the woman is by this means *cut off from her Husbands family*. (d) *Ten things were* thought requiſite as the *root*

(b) מכדר בריחות *Græce* βιβλίον ἀποστασίου, *à Maimon. de divort. c. 1. ſect. 5.*

and

and foundation of a divorce. 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing be to divorce her, and put her away, out of her poſſeſſion.* 4. *That the matter of that divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting, after the writing thereof, ſave the delivery of it unto her.* 7. *That he give it unto her.* 8. *That he give it her before witneſſes.* 9. *That he give it her by the law of divorces.* 10. *That it be the Husband or his deputy that delivereth it unto her.* The form or copy of this *bill of divorcement* was as followeth, (e) *Upon ſuch a day of the week, ſuch and ſuch of the month N. ſuch or ſuch an year of the Creation of the world, according to the computation which we uſe here in this City N. ſcituate near the River N. that I of the Country N. the ſon of Rabbi N. of the Country N. But now I dwelling in ſuch or ſuch a place, near ſuch or ſuch a river, have deſired of my own free will, without any coaction, and have divorced diſmiſſed and caſt out thee, thee I ſay, thee my wife N. of the country N. the daughter of Rabbi N. dwelling in ſuch or ſuch a country, and dwelling now in ſuch or ſuch a place, ſcituate near ſuch or ſuch a river, which haſt been my wife heretofore, but now I do divorce thee, diſmiſs thee, and caſt thee out, that thou mayſt be free, and have the rule of thy ſelf, and to depart, and to marry with any other man whom thou wilt, and let no man be refuſed by thee for me from this day forward for ever. Thus be thou lawful for any man, and this ſhall be to thee from me, a bill of ſeparation, a bill of divorce, and a letter of diſmiſſion, according to the law of* Moſes *and* Iſrael.

N. the ſon of N. *witneſs.*
N. the ſon of N. *witneſs.*

(e) *Hæc forma reperitur apud Moſem Kotſenſem. fol. 133. Aliud exemplar ibidem habetur. It. in Moſe Egyptio. 1 part. 2. fol. 59. unde deſumpta eſt hæc teſtium ſubſcriptio quam oppoſuimus.*

This

f Solomon Jarcho. Hoſ. c. 1. 10.
g Maimon. de divort. cap. 11. ſect. 18.

This *bill* was written by a (*f*) *Scrivener*, or *publick Notary*. And (*g*) furthermore, a woman being *divorced*, or otherwiſe a *widow*, it was not lawful for her to marry again, till ſhe had *tarried ninety days, beſides the day of her divorce, or of her husbands death, and her laſt eſpouſals: to the end it might be known, whether ſhe were with child or no, & that there might be proof, whether it were the ſeed of her firſt husband, or of her ſecond.*

It was a common cuſtome among the *Romans*, about the time of our *Saviours* birth, even for the women to *divorce their Husbands*, and to marry again at their pleaſure. Of this, *Heathen* Authors ſpeak:

——*Sic fiunt octo mariti,*
Quinque per autumnos.
Juvenal. *Satyr* 6. *verſe* 230.
Et nubet decimo jam Theleſina viro.
Martial. *lib.* 8.

h Senec. 3. de Benef. 16.
i Plutarch. in Alcibiade.

(*h*) *Non conſulum, ſed maritorum numero annos ſuos computant, &c.* The bill tendred by the woman, was termed (*i*) βιβλία ἀποστασίου, *letters of forſaking*; *not letters of cutting off, or putting away.* This ſame practiſe was in uſe alſo among the *Hebrews*. Hence is that ſaying of our Saviour: *If a woman ſhall put away her husband, and be married to another*, &c. Mark 10. 12. Now although, at that time, humane laws forbad not *marriages renewed with others upon ſuch divorce*, yet *Gods* law condemned both ſuch *divorces*, & ſuch *marriages*, and, *before God*, perſons *marrying* after ſuch divorcements were reputed *digamites*, that is, to have *two husbands, or two wives*. For this reaſon, a *Miniſter* above others is commanded to be μιᾶς γυναικὸς ἀνήρ; *The husband of one wife*, 1 *Tim.* 3. 2. And the *woman* ſhe is commanded to be ἑνὸς ἀνδρὸς γυνή, *The wife of one husband*, 1 *Tim.* 5. 9. In which text, *ſecond marriages* (in

(in caſe of the Husbands or Wives death) are no more forbidden, than the Poet forbade them in the like phraſe.

Unico gaudens mulier marito.
Horat. Carmin. 3, 14.

Note in the laſt place, that among the *Jews* the Bride-woman alſo brought a *dowry* to her husband; it was ſometimes *more*, ſometimes leſs; it was called by the (*k*) *Rabbins* נדוניא *Nedunia: Raguel gave with his daughter* Sarah *half his goods, ſervants and cattel, and money, Tob.* 10. 10.

k Elias Thisbit. Solom. Jarchi. Gen 31, 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his Burial, many ceremonies were obſerved. *Firſt*, the next of the kin cloſed the eyes of the deceaſed body. *Joſeph ſhall put his hands upon thy eyes*, Geneſ. 46. 4. This was likewiſe practiſed both by the *Romans* and the *Græcians*.

Ille meos oculos comprimat, Ille tuos. Ovid.
ὅστε καταξήνασι θανόντι πίες. *Homer. Iliad.* 11.

Secondly, they waſhed the body being dead. *Tabitha died, and when they had waſhed her, they laid her in an upper-chamber*, Act. 9. 37. The *baptization* or *waſhing* at ſuch a time was threefold. The firſt was βαπτισμὸς απο νεκρῶν, *Eccleſ.* 34. 26. *A waſhing from the pollution contracted by the touch of a dead carkaſs*; that if haply any ignorantly and unawares became thus unclean, then was he by a kind of waſhing to be made clean again. The ſecond was βαπτισμὸς τῶν νεκρῶν, *a baptization or waſhing of the dead Corps it ſelf.* Thus *Tabitha* was

waſhed:

waſhed: neither is the word βαπτισμὸς, unuſually applied to *common waſhings*, as *Mar.* 7. 4 we read of the *waſhing of cups, pots, veſſels, tables*, the *Greek is* βαπτισμὸς. The *firſt* of theſe waſhings was proper to the *Jews*: this ſecond in uſe with *Jews* (*a*) *Chriſtians*, and (*b*) *Heathens*: the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν, *a baptization for the dead*, 1 *Cor.* 15, 9. proper to ſome *amiſs-led Chriſtians*. It may be demanded, what manner of *Baptiſm* this was? with ſubmiſſion of my judgment, I underſtand this place with S. *Ambroſe* of a *Sacramental waſhing*, applied unto ſome living man in the name and behalf of his friend, dying without *Baptiſm*, out of a ſuperſtitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceaſed, might be available for the other dying *unbaptized*. As if the Apoſtle did wound thoſe ſuperſtitious *Corinthins* with their own quills, and prove the Reſurrection of the dead from their own erroneous practice, telling them in effect, that their ſuperſtitious cuſtome of *baptizing* the living for the dead, were vain and bootleſs, if there were no reſurrection; and therefore the Apoſtle uſeth an emphatical *diſtinction of the perſons*, in the next immediate verſe, ſaying, why are we alſo in jeopardy every hour? he inferreth the reſurrection by force of a *double* argument; the *firſt* drawn from their ſuperſtitious *baptization* for the dead: the *ſecond*, from the hourly jeopardy and peril wherein we, that is, himſelf and other *Chriſtians* are. So that as that *Father* noteth, the Apoſtle doth not hereby *approve* their doing, but evinceth their hope of the reſurrection from their own practice, though erroneous. That there was (*d*) *Vicarium tale Baptiſma* (as *Tertullian* calleth it) in uſe among the *Marcionites*, is evident

a *Tertullian. Apolog. c.* 47. *It. Euſeb. hiſt. lib.* 7. *c.* 17.

b *Corpuſque lavant frigentis & ungunt Virg. lib.* 6. *Æneid.*

c *Amb. of* 1 *Cor.* 16 29.

d *Tertul. lib. de reſur. carnis.*

dent, yea, and among the (e) *Corinthians* alſo: the manner thereof is thus deſcribed: (f) *When any Catechumeniſt died, ſome living perſon placed under the bed of the deceaſed, they came unto the deceaſed party, and asked him whether he would be baptized: then he replying nothing, the party under the bed anſwered for him, ſaying that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.*

e *Epiphan. de Corinthian. hæreſ. 28 Chryſoſt. 1 Cor. 15.*

The *third* ceremony uſed by the *Jews* towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable they learned from the *Egyptians*, for we find *Joſeph* to be the firſt that practiſed it, *Gen.* 50. 2. The *Egyptian* manner of *embalming* was thus: (g) *they took out the bowels of the dead, they cleanſed them and waſhed them with the wine of Dates, and after that again with odors: then filled they the bowels with pure Myrrh beaten, and Caſſia, and other Odors (except Frankincenſe) and ſewed them up. After this they ſeaſoned the corps hidden in Nitre ſeventy days, not longer: after ſeventy days they waſhed the corps, and wrapped it in fine linnen cloth gummed, which gum the Egyptians often uſed inſtead of glew.* The *Greeks* termed this ταριχεύειν. And the uſe thereof was for the *preſervation* of the body, that it might not putrifie; and therefore when the Funeral Obſequies were not long delayed, they uſed another kind of *embalming*, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed (h) ἐνταφιάζειν. This was uſed toward our *Saviour Chriſt*, *John* 19. 40.

g *Herodot. Euterp.*

h *Uſurpatur tamen* τὸ ἐνταφιάζειν *in ſcripturis, lata ſignificatione, ad denotandum utramque condituram.* Imo ἐνταφιάζειν *occurrit. Gen.* 50. 26 *pro eo, quod in Hebr.* וַיְחַנְּטוּ *Et aromatibus condiverunt.*

Sometimes they did uſe to *burn the corps*, preſerving onely the bones in ſome urn or pitcher, *Amos* 6. 10. But commonly they interred the whole body, and buried it in the earth. The ancient *Jews* if they

received not from their Anceſtors, then would they purchaſe a *burial place* themſelves, for the burial of them and their family. The form of that place was thus: It was a *vault* hewed out in a rock, (*i*) ſix cubits long, and four broad, in which eight other cells or leſſer holes (or as ſome ſay, thirteen) were made, as ſo many diſtinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to *roll a great ſtone to the mouth of the cave.* The *cave* or *vault* it ſelf they termed from the act of burial, (*k*) *Keber*, which ſignifieth a place of burial, or from its form, (*l*) *Magnara, a den or cave.* Theſe ſeveral cells or receptacles in which the body was laid, they called (*m*) *cucim, graves, tombs:* and the *ſtone* they named (*n*) *Golel, a rolling ſtone.* This giveth great light to that in the *Goſpel. Joſeph* took the body of *Chriſt*, and wrapped it in a clean linnen cloth, and put it in his *new tomb*, which he had hewen out in a rock, and *rolled a great ſtone to the door of the Sepulchre*, *Mat.* 27.59,60. Theſe *caves* or *vaults* the wealthier ſort would *paint*, *garniſh*, and *beautifie* at the mouth or enterance of them: hence cometh that phraſe, *Sepulchra dealbata, painted tombs.* As often as they had a occaſion to mention or ſpeak of any friend deceaſed, they uſed that in the *Proverbs*, *The memory of the juſt is bleſſed*, *Prov.* 10.7. Hence the *Rabbies*, in their quotations of any worthy Author deceaſed, uſually ſubjoyn this honourable commemoration, *N. Benedictæ memoriæ*, *N. ſuch or ſuch a one of bleſſed memory.*

But their uſual Epitaph or inſcription upon their Sepulchers, was, (*p*) *Let this ſoul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati.*

The

ד אמודה׳ טל שש
Talmud Seder. Nez. in Bavab. athra. cap. 6.

קבר k
מערה l

בוכים m
גללא n

ובהינה׳ לברכה
Memoria ejus ſit in benedictione.

נשמתה p
תחא צרורה
בגו ערן
א אא סלה׳
Sheindler in גדר

The latter *Jews* have been ſtrangely conceited concerning the place of burials, and are perſwaded, that if an *Iſraelite* be buried in any ſtrange country, out of the promiſed Land, he ſhall not be partaker ſo much as of Reſurrection, except the Lord vouchſafe to make him *hollow paſſages*, under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his ſon *Joſeph*, that he ſhould not bury him in the land of *Egypt*, but in *Canaan*. (*q*) For which charge they aſſign three reaſons. *Firſt*, becauſe he foreſaw by the ſpirit of Prophecy, that the duſt of that land ſhould afterward be turned into lice. *Secondly*, becauſe thoſe who died out of the holy Land ſhould not riſe again without a painful rolling and tumbling of their bodies thorow thoſe hollow paſſages. *Thirdly*, that the *Egyptians* might not idolatrouſly worſhip him.

q *Solom. Jarchi. Gen.* 47. 29

They made a feaſt at their burials, which is ſtiled *The bread of men*, *Ezek.* 14. 17. And a *cup of conſolation*, *Jer.* 16. 7. becauſe it was adminiſtred to comfort thoſe that were ſad of heart. It much reſembled the *Roman Silicernium*.

From thoſe two places laſt quoted, we may obſerve, that at the burial of their friends, they uſed theſe ceremonies which follow; ſome to *teſtifie*, ſome to *augment* their grief. 1. *Cutting themſelves*, that is, wounding or cutting any part of their body, with any kind of Inſtrument. (*r*) This practice was learned from the *Heathens*, who were wont not only to ſcratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they uſed as a ſpecial ceremony in their

r *Gentes, quaſdam corporis partes acu vulnerabant, vel alias incidebant atramentumque ſuperponebant, quod in cultum dæmonum ſuorum fiebat, præcipitur ergo ne ullo pacto ſicut gentes ferirent carnes ſuas; quemadmodum ſacerdotes Cybeles & deæ Syrorum, ut refert Lucianus P. Fag. Deut.* 14. 1. *Unguibus ora ſoror fœdans & pectora pugnis Virg. lib.* 4. *Æneid.*

ſuperſtitious worſhip, and therefore it is forbid, *Duet.* 14. 1. *Secondly, making themſelves bald*, which was done divers manner of ways; either by *ſhaving their hair*, or *plucking it off* with their hands, or by *impoiſoned plaiſter to make it fall off.* Other Nations were wont to ſhave off the hair of their head, and to offer it in the behalf of the dead: they did ſometimes ſhave their cheeks, ſometimes their eye-lids: and this alſo, being an *Heatheniſh* cuſtome, was likewiſe forbidden in *Iſrael*, *Duet.* 14.1 *Thirdly, going bare headed*, that they might caſt duſt or aſhes upon their heads, ſignifying thereby that they *were unworthy the ground on which they went. Fourthly, going barefooted* for their greater humiliation. *Fifthly, the covering of their lips*, for that was a ſpecial ſign of ſorrow and ſhame, *The Seers ſhall be aſhamed*, &c. they ſhall all cover their lips, for they have no anſwer of God, *Mich.* 3.7. If it be demanded, how they covered their lips? It is thought they did it (*t*) *by caſting the skirt of their cloak, or garment over them. Sixthly*, (*u*) *renting their cloaths. Seventhly, putting ſackcloth about their loyns*, *Gen.* 37.34. Theſe were general tokens of grief, uſed upon all extraordinary occaſions of ſorrow. Two other there were, more proper to burials, to augment their grief. *Firſt*, *Minſtrels*, who with their ſad tunes inclined the affections of the people to mourning. (*x*) Of theſe there were *two ſorts*: Some playing on *pipes*, others ſounding *trumpets*. At the funeral of Noblemen, or old men, they uſed a *trumpet*: at the funeral of the common people, or children, they uſed a (*y*) *pipe*. In this reſpect it is ſaid; *That Jeſus, when he raiſed* Jairus *his daughter, caſt out the Minſtrels*, Mat. 9.23. *Secondly*, women hired to ſing at burials for the ſame purpoſe, and likewiſe by outward

ſ Sectis fratri impoſuere capillos. *Ovid. Met.* 3.

t D. Kimchi & Aben. Eſra P. Fag. Lev. 14. 45.

u Scissaque Polyxena pallâ. *Juvenal. Satyr.* 10.

x Majoris ætatis funera ad tubam proferre ſolebant: minoris verò ætatis ad tibias. *Servius Æneid. lib.* 5.

y Tibia cui teneros ſuetum deducere manes. Lege phrygum meſta. *Statius. Theb. lib.* 6. *ver.* 121.

ward ſignifications of ſorrow, to move the company, and more ſtrongly to affect them, *Call for the mourning women*, &c. *and ſend for skilful women*, Jer. 9. 17. Theſe the *Romans* called, *Præficas, quaſi in hoc ipſum præfectas, Cheif or skilful mourners.*

CHAP. VI.

Of their Oaths.

THe manner of *ſwearing* was ſometimes by *lifting up their hands towards heaven*; *Abraham* ſaid to the *King of Sodom*, *I have lifted up my hand unto the Lord*; that is, I have *ſworn*, that I will not take from a thred, even to a ſhoe-latchet, *Gen.* 14. 22. Unto which cuſtome the Pſalmiſt ſeemeth to allude, *Pſal.* 106. 26. *He lifted up his hand*, that is, *he ſwore.* Sometimes he that took the Oath *did put his hand under the others thigh*, which adminiſtred the Oath. We read this manner of adminiſtration to have been uſed by *Abraham*, *Gen.* 24. 2. and *Jacob*, *Gen.* 47. 29. Which ceremony (*a*) ſome interpret to be as a *token of ſubjection*; (*b*) others as a *myſtery of circumciſion*, the ſign whereof they bore about that place of their body: Others more probably think it to be a *myſterious ſignification of Chriſt the promiſed ſeed*, who was to come out of *Abrahams loyns*, or *thigh*; as the like phraſe is uſed, *Gen.* 46. 26. the ſouls that came out of *Jacobs thigh.* Sometimes alſo the manner of depoſing, was to *ſtand before the Altar*, 1 *Kings* 8. 31. Which was alſo the cuſtome of the (*d*) *Athenians* the (*e*) *Carthaginians*, and the (*f*) *Romans*,

The object of a lawful Oath was, and is, *onely the Lord*: whence he that took the Oath was ſaid to *confeſs*

a *Aben Eſra. Gen.* 24. 2.
b *Solomon Jarchi, ibid.*
c *Auguſt. quæſt. ſuper Gen.* 62.
d *Alex. ab. Alex. lib.* 5. *cap.* 10.
e *Livius dec.* 3. *lib.* 1. *& Val. Max. l.* 9. *c.* 3.
f *Jures licet & Samothracum, & noſtrorum aras. Juvenal. Satyr.* 3.

confeſs unto God, compare *Iſa.*45.23. with *Rom.*14.11. And the ancient form of impoſing an Oath was this, *Give glory to God*, *Joh.*7.19. *John* 9.24. Now God was glorified by an Oath, becauſe thereby there was a ſolemn confeſſion and acknowledgement of *Gods Omni-preſence*, that he is preſent in every place: of his *Omniſcience*, that he knoweth all ſecrets: of his *truth*, that he is *a maintainer of truth*, and *an avenger of falſhood*: of his *juſtice*, that he is willing; and his *omnipotency*, that he is able to puniſh thoſe that by ſwearing ſhall diſhonour him, And as the *object of a lawful oath* was onely *God*: ſo it is implied, that it was not raſhly or unadviſedly to be undertaken, but by a kind of neceſſity *impoſed*; for the *Hebrew* word נשבע is a Paſſive, and ſignifieth *to be ſworn*, rather than to *ſwear*.

g Allium, porrum & cepas inter deos jure jurando habuerun Egyptii, Plin. lib. 19. c. 6. Item. Juvenal. Sat. 15.

h Ἐν οἷς μεῖζόν τίνων ἄλλων ὄχ᾽ καλέμβρον ἔχον Κορβᾶν καλοιεθμοῦ. Inter quæ ſacramenta, cum quibuſdam aliis, etiam juſjurandum quod Corban appellatur, enumerat Joſeph. contra Appion. l. 1. p. 147.

In corrupter times they were wont to ſwear by the (*g*) *creatures*, but the *Jews* chiefly by *Jeruſalem*, *by the Temple*, *by the gold of the Temple*, *by the Altar*, *and the gift on the Altar*. This *gift* in *Hebrew* was termed *Corban*, and it was one of thoſe oaths which in our *Saviour Chriſts* time the *Scribes* and *Phariſees* accounted principally obligatory. If any ſwore *by the Altar*, it was nothing: but if any ſwore by the *oblation of the Altar*, he was bound to perform it, *Matth.* 23. 18. Yea, although *Gods law* enjoyned honour, and relief toward parents; yet if they had bound themſelves by this oath *Corban*, that they would not help or relieve their parents, they taught they were diſcharged. Whence, ſaith their (*i*) *Talmud*, *Every one ought to honor his father and mother*, *except he hath vowed the contrary*. And it is evident that the *Jews* did often by ſolemn vows and (*k*) *oaths bind themſelves*, *that they would never do good to ſuch*, *or ſuch a man*. We muſt furthermore know

i Talmud. Hieroſolymit. tract. de votis cap. 10

k Ὄχω πιστοῦνται, τῷ δεῖνι μὴ παρέξειν ὠφέλειαν τίνα. Jurejurando ſe obſtringunt huic vel illi homini nihil ſe commodi præſtituros! Philo Jud. de ſpecialibus legib. p. 595.

that

that uſually to their oaths there was an *execration*, or *conditional curſe* annexed, which ſometimes was expreſſed, as, *if I do not do thus and thus, then the Lord do ſo to me, and more alſo*, 1 *Sam.* 14.44. Alſo 1 *Kin.* 20. 10. Sometimes it is *underſtood*, as, *I have ſworn, if I take from a thred to a ſhoo-latchet*, Gen. 14. 22. *then let the Lord do ſo to me, and more alſo*; this, or the like, is *underſtood*, and maketh the former part of the oath to ſound negatively; as if *Abraham* had ſaid, *I have ſworn, I will not take from a thread to a ſhoo-latchet*. In like manner, *Pſal.* 95. I have ſworn, *if they ſhall enter into my reſt*; that is, *They ſhall not enter into my reſt* *Heb.* 3.18. This helpeth the expoſition of that difficult place, *Mat.* 15.5. which we read, (*I*) *By the gift that is offered by me thou maiſt have profit*: but if we conceive it thus, according to the form of the oath *Corban*, *By Corban if thou receive any profit by me*, and underſtand the execration implyed: *Then let God do thus, and much more to me*; the ſenſe will be thus; *By Corban thou ſhalt receive no profit by me.* This expoſition is as agreeable to the ſcope of the place, as it is to their form of ſwearing, and plainly ſheweth how the *Phariſees* by their traditions tranſgreſſed the Commandment of God. For God commanded, ſaying, *Honour thy father and Mother.* But the *Scribes* and *Phariſees* ſaid; Whoſoever ſhould ſay to father or mother ſeeking relief, *By Corban thou ſhalt receive no profit from me*, he was diſcharged.

1 Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, *Per Corbam, ſi quicquam tibi prodero: interpretor* ὃ ἐὰν, *Si quicquam quemadmodum* ὅς ἐὰν. *Si quiſquam, Mat.* 10.14. & *Mat* 23.18. *Et execratione ſubaudita ſenſus emergat, Per Corbam nihil tibi prodero, Cæterum, ſi quis ergeat, quod in fonte ſit* κορβᾶν, *non per Corban, vel* ἐν κορβᾶν, *ſciendum quod ſimilis ellipſis in jurandi formulis non eſt inuſitata, hinc* קונם רשעה קונם *valet* קונם בעבין *per domicilium hoc Vide Druſium de tribus ſectis l. 2. cap. 17.*

CHAP.

CHAP. VII.

Of their Writing, Maſorites, and their Work.

Writing in no Nation came to its perfection on a ſudden, but by degrees: The Opinions of the Ancients concerning the Authors and Inventers of letters are different. Some ſay (*a*) *Cadmus* brought the uſe of letters into *Greece*: others ſay, (*b*) *Palamedes*: (*c*) ſome ſay, *Radamanthus* brought them into *Aſſyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewiſe ſome ſay the *Phœnicians* had firſt the knowledge and uſe of letters.

a Plin l. 7. c. 56. Diodor. Sicul. l. 6. c. 5.
b Servius lib. 2. Æneid.
c Alex. Genial. l. 1. c. 30.

Phœnices primi (*famæ ſi credimus*) *auſi*
Manſuram rudibus vocem ſignare figuris. Lucan.

Others ſay the (*d*) *Ethiopians*: (*e*) others the *Aſſyrians*. But upon better grounds it is thought, that (*f*) *Moſes firſt taught the uſe of letters to the Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

d Diodor, Sicul. l. 4.
e Plin. l. 7. c. 56
f Euſeb. præpar. Evang. lib. 18.

In like manner, the matter upon which men wrote, in rũder times was different. Some wrote on *rinds of trees*, whence *Liber*, ſignifying originally a *rinde of a tree*, is now uſed for *a book*: (*g*) ſome wrote on *tile-ſtone* with a *bone* inſtead of a *pen*; ſome on *Tables*; this laſt was chiefly in uſe among the *Jews*, the *Decalogue* was was written in two *tables*. Again, write theſe things upon a *table*, *Eſay* 30. 8. ἐπὶ πυξίου, ſaith the *Septuagint*, as if the writing-tables at that time were made of *Box-trees*. They uſed not then

g Diogen. Laert. in vita Cleanthis.

pens

pens or *quills*, but a certain inſtrument or *punch*, made of Iron or Steel, called *Stylus*, it was ſharp at one end, for the more convenient indenting or carving of the characters, and broad at the other, for the ſcraping or blotting out what had been written: whence ſprang that Proverbial ſpeech: (*h*) *Invertere ſtylum, to unſay what he had ſaid*, or *to blot out what he hath written: Scribe ſtilo hominis: write with the pen of man, Eſay* 8. 1. Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which ſometimes was *ten cubits* broad, and *twenty* long, *Zac.* 5. 2. This they called מגלה *Megilla* in *Hebrew*, from *Galal, to roll, Volumen in Latine*, in *Engliſh a volumn*, from *volvo, to roll*. In the *volumn of the book* it is written, *Pſal.* 40. 7. And *Chriſt cloſing* the Book, gave it to the Miniſter, *Luk.* 4. 20. the word is πτύξας, *complicans folding*, or rolling it up: and verſ. 17. ἀναπτύξας, *explicans, unfolding*, or opening it. (*i*) Theſe *volums* were written not with one entire continued writing, but the writing was diſtinguiſhed into many *ſpaces columns* or *platforms*, like unto ſo many *Areæ*: theſe *platforms*, filled with writing, were inſtead of ſo many *pages* in a book: and thus we are to underſtand that *Jer.* 36. 23. When *Jehudi* had read three or four *leaves*, he cut it with a pen-knife, *&c.* Theſe *leaves* were nothing elſe but ſuch *ſpaces*, and platforms in the *roll*. After this manner the *Jews* reſerve the Law written in ſuch *rolls*, and with ſuch *ſpaces*, in their *Synagogues* at this day.

h *Eraſm. in Adag.*

i *Buxtorf inſtit. epiſt.* 7. 4.

It is much controverſed, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Maſorites*; for the underſtanding of which, it will be needful, *Firſt*, to

enquire who the *Maſorites* were: *Secondly*, what their work was; and then to deliver in a propoſition what may be probably thought in this point.

Firſt, concerning the *Maſorites*, we are to know that מסר *Maſar* ſignifieth *tradere*, *to deliver*, and *Maſor a tradition*, delivered from hand to hand to poſterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it ſignifieth thoſe *critical notes* or *Scholion*, written in the margine of the Bible, and thoſe that were the Authors of thoſe *critical obſervations* were termed *Maſoritæ*, *Maſorites*. Concerning theſe Authors, who they were there are two opinions. Some (*k*) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, *the wiſe men of Tiberias*. Theſe *wiſe men* are thought to have added theſe *marginal notes* unto the *Hebrew Bibles* (*l*) ſome time after the finiſhing of the *Babylon Talmud*, which was about the year of our *Lord*, 506. This opinion is unlikely for theſe two reaſons. 1. (*m*) Becauſe we cannot find in Hiſtories, the continuance of any Colledg or School in *Tiberias* ſo long, but rather that *degrees in learning* ceaſed there within four hundred years after our *Saviour his birth*, 2. (*n*) In both *Talmuds* mention is made of the *Maſora*, and the things contained therein. Others therefore more probably ſay, (*o*) that the *Naſorites* were that *Eccleſiaſtical Senate* or *Council* held by *Eſra*, *Haggai*, *Zachary*, *Malachi*, and divers others aſſembled for the reformation of the Church after their return from *Babylon*; they are called *Viri Synagogæ magnæ*. This *Council* continued at leaſt forty years: for *Simeon the juſt*, who went out in his *Prieſtly robes*, to meet and pacifie *Alexander the Great*, coming in hoſtile manner

k *Aben Eſra vid. Buxt. commen. Maſor. c. 3.*

l *Elias Levita in præfat. tertia. l. Maſoreth hammaſoreth.* m *Buxtorf. in comment. Maſor. c. 7.*

n *Buxtorf. in comment. Maſor. c. 8.*

o *R. Aſarias. R. Gedalia. Buxtor in comment. Maſor. c. 11.*

ner againſt *Jeruſalem*, (*p*) was the laſt of that *Council*, and that was above three hundred years before the birth of our *Saviour*. *Eſra* was the *Preſident* or Chief of this *Council*; he was of ſuch repute among the *Jews*, that they parallel'd him with *Moſes*, ſaying, (*q*) *Dignus erat* Eſra, *quod data fuiſſet lex per manus ejus* Iſraeli, *ſi non præceſſiſſet eum* Moſes.

p *Pirke Aboth.* c. 1.

q *Talmud. Sanhedrim.* c. 2. fol. 21.

In the ſecond place we are to conſider the *work*, what the men of this great *Synagogue*, being the true *Maſorites*, did: their work may be reduced to theſe particulars. 1. When this great *Council* was aſſembled, they, among whom *Ezra* was chief (who was aſſiſted with the inſpiration of *Gods Spirit*) (*r*) determined what *Books* were *Canonical*, what *ſpurious* and *Apocryphal*. *Secondly*, (*ſ*) the *authentick* and *Canonical Books*, were purged by them, of all errors crept into the Text in time of their captivity. *Thirdly*, they (*t*) digeſted the *Old Taſtament* into *twenty two books*, according to the number of the *Hebrew letters*. *Fourthly*, they diſtinguiſht it into great *Sections* and *Verſes*; for though the Law was not ſo confuſedly written, without any ſpace or note of diſtinction between word and word that it ſeemed all one *continued verſe*, or as the *Kabbaliſts* ſpeak, תיבה אגרת *Theba agnath*, *one word*, until the time of the *Maſorites*; yet it was not ſo diſtinguiſht into *Sections* and *Verſes*, as now we have it. *Fifthly*, they added their cenſures and *critical obſervations*, concerning the irregularity of many words, in reſpect of the *vowels* and *accents*. *Sixthly*, they numbered the *verſes*, *words*, and *letters* of every Book, to prevent all poſſibility of corrupting the Text in future times; for now they ſay, the gift of Propheſie ſhould ceaſe. *Laſtly*, they noted the *different writing*, and *different reading*, for the underſtanding

r *Buxterf. in comment. Maſor.* c. 11.

ſ *Tertull. l. de habit. mulier. Chryſoſt. hom. 8. ad Hebræos. Irenæus adver. hæreſ. lib. 3. c. 25. Auguſt. de mirab. ſacræ ſcript. l. 2. circa finem.*

t *Genebrard. l. 2. Chronolog.*

ſtanding of which we muſt know, that in the *Hebrew* Text many words are written with more, many with *fewer letters*, than they are pronounced; (*u*) many words *written* in the Texet which are not *pronounced*, *&c.* In the margin the difference is expreſſed: whence the difference in the Text they term כתיב *Cethib*, *Scriptionem*, the writing; the difference in the margin thy term קרי *Keri*, *Lectionem*, the Reading: becauſe they do read according to that in the margin. (*x*) This difference is thought by ſome to be a correction of the Bible, according to ſeveral copies after their return from *Babylon*: but, that it is of *Divine Authority*, containing many myſteries known to *Moſes*, and the *Prophets* ſucceſſively (though many of them unknown to our Age) and that it was not any correction, but the difference it ſelf primarily and purpoſely was intended by the *Prophets*, and holy Penmen of the Scripture, evidently appeareth by the diverſity of readings in thoſe books which were written by *Haggai*, *Zachary*, *Malachi*, *Daniel*, and *Eſra*: They being the Authors of their own books, needed no *correction* at that time, themſelves being preſent, yet in them this *different reading* is uſed.

In the third place, the Propoſition followeth; namely, *Seeing that the* Maſorites *paſſed their cenſure on many words for their irregularity in their vowels and accents*; therefore, *the vowels originally were not from the* Maſorites, *but of the ſame antiquity with their words*; and in truth, otherwiſe thy had been a *body or carkaſs without a ſoul.*

u *Sunt ellipſes vocis, quæ ſcriptæ ſunt in textu, ſed non leguntur quas adducit. Maſora, Ruth. 3. 12.*

x *Contra hos diſputat Elias Levita in præfat. 3. l. maſoreth. hammaſoreth.*

CHAP.

CHAP. VIII.

Of Iſraels pitching their Tents, or of their Camps.

WHiles the *Iſraelites* wandred thorow the Wilderneſs, their *Church* was a *Tabernacle*; and their *habitations, Tents*: ſo that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. In the centre or middle of all was the *Tabernacle* it ſelf, with its *Courts*, this they termed the *Camp of the Divine Majeſty*. Next round about, pitcht the *Prieſts* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the neareſt adjoyning place of habitation might be the convenienteſt for them) this was called the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their Tents; this they termed the *Camp of Iſrael*. The firſt *Camp* reſembled a great *Cathredal Church*, with its *Church-yard*. The *ſecond* a Priviledg-place *about the Church*, as it were for *Colledges* for the habition of the *Clergy*. The *third*, the *body of a City*, wherein the *Townſ-men* or *Laity* dwelt. The form of the whole, is probably thought to be *four-ſquare*, (*a*) ſome ſay *twelves miles long*, and *twelve miles broad*.

(*a*) *Vzziel. Num.* 2. 3.

In the Eaſtern part pitched theſe three Tribes, *Judah*, *Iſſachar*, and *Zebulon*. On the South-ſide, *Reuben*: *Simeon*, and *Gad*. On the Weſt, *Ephraim*, *Manaſſes*, and *Benjamin*. On the North, *Dan*, *Aſher*, and *Naphtali*: and theſe made up the *outward Camp*, termed the *Camp of Iſrael*. Between each Tribe, in every one of thoſe four quarters, there were diſtant ſpaces

like

like Streets, where there was buying and ſelling as in a market, and tradeſmen in their ſhops in (*b*) manner of a City leading to and fro. This *Camp* is (*c*) thought to be round a *mile diſtant* from the *Tabernacle*, that is *a Sabbath daies journey*; and this is gathered from *Joſh.* 3. 4. where the diſtance between the *People* and the *Ark* is commanded to be *two thouſand cubits.*

After this, pitched the *Camp of Levi*: in the Eaſtern part *Moſes*, *Aaron*, and the *Prieſts*; in the South the *Cohathites*; in the Weſt the *Gerſhonites*; in the North the *Merarites.*

In the *middle* was the *Camps of the Divine* Majeſty. Unto this *David* alludeth: God is in the middeſt of her, ſhe ſhall not be moved, *Pſal.* 46. 5.

After the ſame manner the parts of the City *Jeruſalem* were diſtinguiſhed, when the Commonwealth was ſetled. (*d*) From the *gate of Jeruſalem, to the mountain of the Temple*, was the *Camp of Iſrael*; from the *gate of the mountain of the Temple, to the gate of the Court* (which was otherwiſe called *Nicanors gate*) was the *Camp of Levi*: from the *gate of the Court*, and forward, was the *Camp of the Divine* Majeſty.

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners*, or *Standards*; *three Tribes to one Standard*: for which reaſon, the *Church* is ſaid to be terrible as an Army with *banners*, *Can.* 6. 4. The *Hebrew* word *Banner*, *Numb.* 2. 2. the *Greek* tranſlateth (*e*) *Order* and ſo the *Caldee* calleth it (*f*) *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apoſtle* taketh his phraſe, Every man in his own *order*, 1 *Cor.* 15. 23.

Every *banner* was thought to be of 3 *colours*, (*g*) according to the colours of the precious ſtones in the breſt-plate, bearing the names of their *Patriarchs.* But this

b Οὐ δεν ἴτε ἄλλῳ ἢ πόλει μεταπιπτούσῃ καὶ καθιδρυμένῃ ἔοικεν. *Joſeph. l.* 3. *Antiq. c.* 11 *p.* 97.

c *Tradunt Hebræi, filios Iſraelita caſtram metatos fuiſſe in circuitu tabernaculi ut unum milliare interfuerit* (i.) *ſpacium mille paſſuum, & hoc erat iter Sabbati. P. Fag. Num.* 2. 3.

d *Maimon. in Bethhabchirah c.* 7. *ſect.* 11.

e Ἀνδρῶπος ἐχόμῳος καὶ τάγμα ἀυτῦ

f נבר עלי מקסוח *Quiſque juxta ordinatam ſuam aciem.*

g *Jonathan Uzziel Num.* 2. 3.

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the breast-plate one of the *twelve*: and *Joseph* there graved on the *Beril* hath here *two Tribes*, *Ephraim and Manasses*, unto whom *two colours* cannot be allowed from the breast plate.

Each *Banner* had its several *motto*, or inscription. In the *first Standard* was written, from *Num.* 10. 25. *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (*h*) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct *sign* engraven in it. *Reubens Standard* had the *Image of a Man*: *Judahs* the *Image of a Lion*: *Ephraims* the *Image of an Ox*: and *Dans the Image of an Eagle.*

These same *four creatures* are used by *Ezekiel*, *Ez.* 1. 10. to describe the nature of *Angels.* Every *Cherubim* is said to have *four faces*: *the face of a man*, to shew his understanding; *of a Lion*, to shew his power; *of an Ox*, to shew his ministratory office; *of an Eagle* to shew his swiftness in the execution of *Gods* will. The same description of *Angels* you may find, *Rev* 4. 6.

By the same *four*, in the opinion of many of the (*k*) *Fathers*, are shadowed forth the *four Evangelists.* The *man* shadowed S. *Matthew*, because he begins his *Gospel* with the Generation of *Christ*, according to his humanity: The *Lyon* S. *Mark*, because he begineth his *Gospel*, from that voice of the *Lion* roaring in the Wilderness, *Vox clamantis in deserto*: The *Ox* S. *Luke*, because he beginneth with *Zacharias the Priest*: and the *Eagle* S. *John*, who soaring aloft begineth with the *Divinity of Christ*.

Thus have we seen how they pitch'd their *camps*, their *marching* followeth: and here we are to consider, first, their *marching in their journeys* thorow the Wilderness. Secondly, their *marching in their battels.*

Con-

h *Dicunt in vexillo Reuben fuisse imaginem hominis: in vexillo Jehudah imaginem leonis: in vexillo Ephraim imaginem bovis: in vexillo Dan, imaginem aquilæ P. Fag. Numb. 2. Aben Esra, ibidem.*

i *Angeli ex hoc versu definiri possunt; sunt enim spiritus intelligentes, ut homo, potentes ut Leo, ministratorij ut Bos, & celeres ut aquila. Tremel. in Ezek. 1.*

k *Hieronym. ad initium sui commentarii in Mat. It. Gregor. homil. 4. in Ezek ab Hieronim. dissentit D. Augustinus in Matthæo & Marco, nam in Leone Matthæum, Marcum, in homine putat adumbratum. August. de consensu Evangelist. l. 1. c. 6.*

Concerning their *marching in their journeys*, they either *moved forward*, or *abode ſtill*, according to the moving or ſtanding of the Cloud, which conducted them: the manner thereof is deſcribed, *Numb.* 10. and ſummarily we may view it thus: when *God* took up the Cloud, *Moſes* prayed, and the *Prieſts* with Trumpets blew an alarm, then *Judah* the firſt Standard roſe up, with *Iſſachar* and *Zebulon*, and they *marched foremoſt*: then followed the *Gerſhonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the Trumpets ſounded the ſecond alarm, then *Reuben*, *Simeon*, and *Gad* roſe up. and *followed the Tabernacle*, and after them went the *Kohathites*, in the midſt of the *twelve Tribes*, bearing on their ſhoulders the *Ark*, *Candleſtick*, *Table*, *Altar*, and other holy things. At the third alarm roſe up the *Standard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe followed the *Sanctuary*: unto this *David* hath reference, when he prayeth, *Pſa.* 80.2. *Before Ephraim*, *Benjamin*, and *Manaſſes*, ſtir up thy ſtrength, and come and ſave us. At the fourth alarm, aroſe the *Standard of Dan*, *Aſher*, and *Napthali*: and to theſe was committed the care of gathering together the lame, feeble, and ſick, and to look that nothing was left behind: whence they are called the *gathering Hoſt*, *Joſh.* 6.9. unto this *David* alludeth: when my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal.* 27.10.

תרועה *Clangor, Vociferatio. Hebræi duplicem clangorem eſſe ſtatuunt alterumque vocari.* תקיעה *alterum* תרועה *quorum ille æquabiliſet vox, hic cituscommiſuſque fragor, ille ad convocandos cœtus, hic ad accendendos militum animos facit.*

Concerning their *marching in War*: *Firſt*, the *Prieſts* ſounded the alarm with Trumpets, *Num.* 10,9. this they termed: (*l*) *Therugnah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut.* 20.2. him they cal-

called *Unctum belli, the anointed of the battel. Thirdly*, they marched on by five and five in battel-array, *Exo.* 13.18. ſo the (*m*) Original ſignifieth in that place.

m חמשים

In the laſt place, we are to conſider how they were to deal in beſieging a Town; for the conceiving whereof, note theſe two propoſitions.

1. *They were to offer peace unto all Forreigners, and Canaanites, Deut.* 20.10. And this is clearly ſignified *Joſh.* 11.19. There was not a City that made peace with the Children of *Iſrael*, ſave the *Hivites*, the inhabitants of *Gibeon*, all other they took in-battel. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Iſrael muſt not ſeek their peace, Deut.*23.6.

2. *They were to make covenant with none of the ſeven Nations, Deut.* 7.2. *Exod.* 23.32. & 34.14. With *Forreigners they might, Joſh.*9.7. peradventure you *dwell among us*, and how ſhall we *make a covenant* with you? Not, how ſhall we *make peace with you*?

n *Hæc eſt cauſa cur Hebræi Fœdus facere dicant* ברת חכרית (i) *Dividere, aut diſſecare fœdus, quemadmodum apud Latinos, dicitur percutere fœdus, quæ locutio fluxit ab antiquo fœderis faciendi more: Sacerdos enim feriebat porcum ſilice, dicens, Sic à Jove feriatur is, qui ſanctum hoc fregerit fœdus, ut ego hunc porcum ferio, Livius, Decad.* 1. *l.* 1. p. 17.

Some may queſtion, what the difference was between *making peace*, and *making a covenant*? I anſwer, *two-fold*. 1. The *making of peace* was a naked ſtipulation, or promiſe, mutually made for the laying aſide of all hoſtile affections towards each other; whereby life on both ſides might be ſecured. *Making a covenant*, was a ſolemn binding of each other, to performance of this mutual promiſe by outward ceremonies, of (*n*) cutting a beaſt in twain, and paſſing between the parts thereof, *Jer.* 34.18. as if they would ſay; *Thus let it be done to him, and thus let his body be cut in two, who ſhall break this covenant*? Secondly, peace was not concluded by the *Iſraelites*, but only upon theſe terms, *That the People ſhould become tributary unto them, Deut.*20.11. The *making of a covenant*

nant was upon equal terms, without any condition either of tribute or ſervice, as is gatherable from the *Covenant* made by *Joſhua* with the *Gibeonites*, where there is no mention of any condition at all, *Joſh.9.*

This difference ſeemeth to me warrantable, and ſerveth to reconcile many places of Scripture, as where *God* ſaith, *Offer peace to all*, and *make* a *covenant with none. Secondly*, It ſheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they ſought not *peace ſimply*, but *a covenant. Make a league with us*, *Joſh.9.6. Thirdly*, It ſalveth that common Objection made in defence of *unadviſed Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus: *The covenant which* Joſhua *made with the Gibeonites unadviſedly, was unlawful: but that was obſerved by him, and the breach thereof, when* Saul *ſlew the Gibeonites, puniſhed by God*, 2 *Sam.21.1. Therefore, &c.* I ſay it ſalveth that Objection: becauſe if we diligently obſerve *Joſhua*'s practiſe, we ſhall find *unadviſed Oaths* to be ſo far, and *only ſo far binding*, as they agree with *God*'s *words*. *God*'s *word* required the *Gibeonites* ſhould have their lives ſecured, becauſe they accepted *peace*; Thus far therefore the *covenant was ſtill of force*. *God*'s *word* required, that the *Canaanites*, after the acceptation of peace, ſhould become *tributary*; here the *covenant was not of force*, and therefore *Joſhuah* made them *hewers of wood, and drawers of water*, which is a kind of tribute in the language of the Scripture, a tribute of the *body*, though not of the *purſe*: in which ſenſe the *Ægyptian Task-Maſters* are in the Original called *Tribute-maſters*, *Exod.* 1. 11.

CHAP.

CHAP. IX.

Their Meaſures.

MEaſures in uſe among the *Hebrews*, and ſo among all other *Nations*, are of *two ſorts*: ſome *Menſuræ applicationis, meaſures of application*, as, a ſpan, a cubit, a yard, and the like. Secondly, *Menſuræ capacitatis, meaſures of capacity*, as pints, quarts, pecks, buſhels, *&c. Meaſures of application*, mentioned in Scripture, are theſe that follow (in which there might be no deceit; the ground of theſe meaſures was the breadth of ſo many, or ſo many barley corns middle ſized, laid by one another) אצבע *Etsbang, Digitus, a finger, an inch.* (a) It containeth the breadth of ſix barley corns joyned together where they are thickeſt: though in round-reckoning it goeth for an inch, yet in accurate ſpeaking * *four fingers make three inches.* Of this there is mention, *Jer.* 52. 21.

a Arias Mont. *Tubal Cain.*

**Quatuor digiti conſtituunt tres pollices.* Fran. Junius in Ezek. 40. 5.

Palmus, This was two fold; *Palmus minor*, and *Palmus major.* The leſſer containeth the breadth of *four fingers*, (i.) *three inches*, the *Hebrews* term it, טפח *Tophach*, the *Greeks* παλαισὸν: the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμὴ; in Latine *Spithama*, & *Dodrans.* It containeth the meaſure that is between the thumb and the little finger ſtretcht out, a *ſpan.*

פגם *Pagnam, Pes, a foot.* It containeth (b) *twelve inches.*

b *Quatuor Palmos ſcil. minores.* Pet. Martyr. 1. Reg. c. 6.

אמה *Amma, Cubitus, a Cubit.* We ſhall find in Authors mention of *four kinds of Cubits.* 1. *Cubitus communi*, this was the meaſure from the elbow to the fingers end. It contained a foot and half, or *half a*

a yard, it is called the *common Cubit*. 2 *Cubitus ſacer*, *An holy Cubit*, this was a full *yard*, containing *two of the common Cubits*, as appeareth by comparing 1 *Kin.* 7. 15. with 2 *Chron.* 3. 15. In the firſt place, the pillars are reckoned each of them *eighteen cubits* high: in the ſecond place they are reckoned *five and thirty cubits* high; which, together with the baſis, being one ordinary cubit high, *doubleth the number*: ſo that the firſt Text is to be underſtood of *holy cubites*; the ſecond of *common cubits*. 3 *Cubitus regis*, the *Kings cubit*; this was (c) *three fingers longer than the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut.* 3. 11. *Onkelos* doth improperly term it, *cubitum regis*, the *Kings cubit*. *Laſtly*, there was *cubitus geometricus*, *A geometrical cubit*, it contained *ſix common cubits*, (d) and according to *theſe cubits*, it is thought that *Noah's Ark was built*.

a Herodot lib. 2 in deſcrip. Bab.

d Orig. hom. 2. in Geneſ. It. Aug. de Civitat. Dei, lib. 15. cap. 27.

Some make the difference between the *cubit of the ſanctuary*, and *the common cubit*, to be thus; *The common cubit*, they ſay, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained *two common cubits*, hath been evidently proved; and it is probable, that thoſe who make the difference to be only three *inches*, have miſtaken the *Kings cubit*, for the *holy cubit*.

e Quinos palmos.

f Sex palmos.

חבל *Chebel*, *Funiculus*, *a line or rope*. The juſt length thereof is unknown: the uſe thereof was to meaſure grounds; whence it is ſometimes taken for the inheritance it ſelf. *The lines are fallen to me in pleaſant places*, *Pſal.* 16. 6. That is, mine *inheritance*.

קנה *Kaneh*, *Arundo*, the *Reed*. The uſe of this was to meaſure buildings; the length thereof was *ſix cubits and an hand-breadth*, *Ezek.* 40. 5. The cubits in this place are * interpreted *Kings cubits*: it was leſs liable

* Themelius in hanc locum.

to

to deceipt than the *Rope*, because it could not be *shortened* or *lengthened*, by *shrinking* or *stretching*: hence the *Canon* or *rule* of the *holy Scripture* is mystically typed out by this *Reed*, *Ezek.* 40. and *Revel.* 21, 15.

To these may be added other *measures*, wherewith they measured their *wayes* and *walks*. The least of these was אגד *Tsagad*, *passus*, *a pace*.

Στάδιον, *Stadium*, *a furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called so, ἀπὸ τῆς στάσεως, from *standing*, because *Hercules ran so much ground before he stood still*. g *Isidor.*

Milliarium, *a mile*; It containeth with us a *thousand paces*, but much more among the *Hebrews*. Their word ברה *Barah*, translated often *Milliarium*, properly signifying a *dinner* or *meal*, and being applyed unto *journeys*, *walks* or *ways*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen.* 35. 16. When there was (כברת הארץ *Cibrath*, *haarets*) *about half a daies journey of ground*. The *Greek* in that place hath an uncouth word χαβρᾶθά; doubtless it was made from the *Hebrew*'s *Cibrath*, and signifieth *half a daies journey*.

Their *measures of capacity*, termed *Mensuræ capacitatis*, were of *two sorts*; some for *dry things*, as Corn, Seed, *&c.* Some for *liquid things*, as Wine, Oyl, *&c.* In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hens eggs-shells of a middle size*.

In my parallelling of them with our measures, where I speak of *Bushels*, *half Bushels*, *Pecks*, &c. I am

am to be underſtood according to *Wincheſter meaſure*, as we phraſe it: ſuch a buſhel contained *eight gallons*. Where I ſpeak of *gallons*, *pottles*, *quarts*, &c. I am to be underſtood according to our *Ale-meaſure*, thereby I avoid fractions of number.

a *Arias Mont. Thubal Cain.*

קב, *Kab*, *Kabus*, *a Kab*, (*a*) This contained *twenty four eggs*, it held proportion with our *Quart*. The leaſt meaſure mentioned in Scripture, is the *fourth part of a Kab*, 2 *Kings* 6. 25. The famine in *Samaria* was ſo great, that a *fourth part of a Kab of Doves dung* was ſold for five pieces of ſilver. The *Rabbines* have a Proverb, that (*b*) *ten Kabs of ſpeech deſcended into the world, and the women took away nine of them.*

b עשרה קבין שיחה ירדו לעולם תשעתן נטלו נשים

עמר *Omer*. It contained * *one Kab and an half, and a fifth part of a Kab*; that is, *three pints and a half pint*, and a fifth part of an half pint. It was the tenth part of an *Ephah*, *Exod.* 16. 36.

Vid. Buxtorf. Lexic. in חיה

* *Alſted. præcog. theol. l. 2. p.* 588

סאה *Seah*, σάτον, *a Satum*; The *Latine* Interpreters commonly render it by *Modius*. It contained (*c*) *ſix Kabs*, that is a *Gallon and half*. We tranſlate the word in general, *a meaſure*: To morrow this time, a *meaſure* (that is, a *Satum*) of fine flower ſhall be ſold for a Shekel, 2 *Kings* 7. 1.

c *Vide Buxtorf. Lexic. in* קבב *ex opere R. Aphes, tract. de Paſch. chap.* 5. *fol.* 176.

אפה *Ephah*. It contained (*d*) *three Sata*, that is, *half a buſhel, and a pottle*.

d *Arias Mont. Thubal. Cain.*

לחך *Lethec*. It contained (*e*) *fifteen Modios* (*i.*) *Sata*; that is, *two buſhels, ſix gallons, and a pottle*. Mention of this is made, *Hoſ.* 3. 2. It is there rendred in *Engliſh*, *half an Homer*.

e *Ephiph. de menſur. & Ponderib.*

חמר *Homer*. It is ſo called from חמור *Chamor*, *Aſinus*, *an Aſs*, becauſe this meaſure contained ſo much grain or corn as an Aſs could well bear. It contained *ten Ephahs*, *Ezek.* 45. 11. that is, *forty five gallons* or *five buſhels, and five gallons*.

Cor.

כור *Cor, Corus.* The *Cor*, and the *Homer*, were of the ſame quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16.7.

Theſe meaſures of which we have ſpoken hitherto, the *Hebrews* uſed in meaſuring *dry things*: Three other meaſures there were, which they uſed for liquid or *moiſt things.*

לוג *Log.* It contained (*f*) *ſix egg-ſhells.* It was of the ſame quantity as the *fourth part of a Kab, half a pint.*

f Buxtorf. in loco ſuperius citato.

הין *Hin.* It contained the quantity of (*g*) *ſeventy two egg-ſhells*, ſo that it was of our meaſure *three quarts.*

g Buxtorf. ib.

בת *Bath*; βάτος, *Bathus*, the *Bath.* It was of the ſame capacity with the *Ephah*, the tenth part of an *Homer*, der it *Cadus.* (*h*) *Hieron* writing upon *Ezekiel*, renders it *Vadus.* *Decima pars Cori, inquit, in ſpeciebus liquidis vocatur Bathus, ſive Vadus.* I ſometimes thought there had been ſome error in the print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to uſe both βάτος, and βάδος, for this meaſure; and from the laſt of theſe *Greek* words, that ancient *Father* reads it, *Vadus.* Sometimes our *Engliſh* renders it, in general, *a meaſure*, *Luk.* 16.6. It contained *four gallons and a half.*

h Hieron, Ezek. 45.

Ezek. 45. 14. The *Latine* Interpreters commonly ren-

All theſe meaſures were proper to the *Hebrews*: I find three others mentioned in the *N. T.* taken from other Nations.

Σεξτάριος, *Sextarius.* We *Engliſh* it, in general, *a Pot*, Mar. 7.4. (*i*) It was of the ſame quantity with the *Log*, if we underſtand it of the *Roman Sextarius.* It was ſomewhat more, if we underſtand it of the *Attick Sextarius*: *undecim Attici ſextarii æquabant Romanos duodecim.* In probability we are to underſtand the *Roman* meaſure, ſo that it contained *ſix eggs*, that is, *half a pint.*

i Alſted. præcog. Theol. p. 561.

Χοῖνιξ,

Χοῖνιξ, *Chenix, a meaſure, Rev.6.6.* It ſignifieth properly that meaſure of corn, which was allowed ſervants for their maintenance every day. Whence was occaſioned that ſpeech of *Pythagoras: Super Chænice non ſedendum.* That is, *we muſt not reſt upon the proviſion which ſufficeth for a day, but we muſt take care for the morrow.* It contained (*k*) *four Sextarii*, that is, *a Quart.*

k *Budæus de aſſe. lib. 5.*

Μέτρητὴς, *Metretes, Joh. 2.6.* It is tranſlated a *Firkin.* It was a meaſure in uſe among the *Athenians.* (*l*) It was of the ſame quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, ſo that it contained *four Gallons and an half.*

l *Budæus de aſſe. lib. 5.*

CHAP. X.

Their Coyns. Firſt of brazen Coyns.

THat they might have juſt *Coyns* and *Weights* they weighed both them and their weights by *Barley-corns.*

Λεπτὸν, *Minutum, a Mite, Luk.21.20. Mar.12.42.* The latter *Hebrew* call it פרוטה, the *Syriack* שמונא (i. *Oſtava, the eighth part of Aſſarium,*) (*m*) It weighed *half a barly-corn.* It valued of our money, *three parts of one* c.

m פרוטה משקל חצי שעורה *Moſes Kotſenſ. f.124.col.4.*

Κοδράντης *Quadrans, a Farthing.* It was a *Roman coyn*, weighing a *grain of barly*; it conſiſted of *two mites.* The poor Widow threw in *two mites which makes a farthing*, *Mark* 12.42. By conſequence it valued of ours c. $\frac{1}{2}$.

Ἀσσάριον, *Aſſarius, vel aſſarium.* It was a *Roman coyn*, weighing *four grains.* The *Rabbins* call it איסר *Iſor*, and ſay, that it containeth * *eight mites.* Of this we read, *Mat.*10.29. Are not two Sparrows ſold for (an *Aſſarium*?) our *Engliſh* readeth it, for a *farthing*? It valueth of ours, in preciſe ſpeaking, q---q.

* *Druſius, in præter. Luc. 12,59.*

Their

Their ſilver Coyns.

גרה *Gerah.* It was the twentieth part of the ſhekel of the Sanctuary; *A ſhekel is twenty Gerahs, Exod* 30. 13. It was the leaſt ſilver coyn among the *Hebrews*; it valued of ours 1 *d. ob.*

אגרת *Agorath*: We Engliſh it in general, a *piece of ſilver*, 1 *Sa.*2.36. But it *appeareth* by the *Chaldee paraphraſe*, that it is of the *ſame* value with *Gerah*; that *paraphraſe* renders both מעא *Megna*; by the *Greek* they are both rendred ὀβολὸς the value therof therfore is 1 *d. ob.*

קשיטה *Keſhitah.* The word ſignifieth a *lamb*, and is uſed for a certain *coyn* among the *Hebrews*, on the one ſide whereof the Image of a *lamb* was ſtamped; our *Engliſh* reads it in general, *a piece of mony. Jacob* bought a parcel of a field for an hundred *pieces of mony*, *Gen.* 33.19. In the original it is, for an hundred *lambs*. But it is apparent, that *Jacob* paid *mony*; for S. *Stephen* ſaith, he bought it for *mony*, *Act.*7 16. In the judgment of the *Rabbines*, it was the ſame that [n] *Obolus*, [o] *twenty of them went to a ſhekel*; ſo that the value thereof was 1 *d. ob.*

n R. Solom. Gen 33.19. It. R. David. in lib. radic. It. Levi ben. Gerſ. Gen. 33. 19

o Druſ. ad diſ. loca, Gen. p. 119.

כסף *Ceſeph*, ἀργύριον *Argenteus*, *a piece of ſilver*: as the *Romans* numbred their ſums by *Seſterces*, inſomuch that *Nummus* is oftentimes put abſolutly to ſignifie the ſame as *Seſtertius*: So the *Hebrews* counted their ſums by *ſhekels*, and the *Grecians* by *Drachmæ*: Hence *Argenteus*, *a piece of ſilver*, being put abſolutely in the *Bible*, if mention in that place be of the *Hebrew* coyns, it ſtandeth for a *ſhekel*, and valueth 2 *s.* 6 *d.* if it ſtand for the *ſhekel of the ſanctuary*: if it ſtand for a *common ſhekel*, then it valueth 1 *s.* 3 *d.* But if mention be of the *Greek coyns*, as *Acts* 19 19. then it ſignifieth the *Attick Drachma*, which valueth of our money 1 *d ob.*

δραχμὴ, *Luk.*15.8. (p) It was a *quarter of a ſhekel*, and thus by conſequence it valued of ours 7 *d. ob.*

p Breerwood de nummis.

διδραχμον, *Didrachmon*, *Mat.*17.24. We *Engliſh* it

תוין דהוזי ף *tribute money:* The *Syriack* readeth (q) *Duo Zuzim*; now that coyn which was termed *Zuz* by the *Hebrews*, was answerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 *s.* 3 *d.*

Στατὴρ, *Stater.* We English it a *piece of money* at large, but it contained precisely *two didrachma's*. For the *tribute money* to be paid for each person, was *Didrachmum*, as is evident, *Mat.* 17. 24. and this *Stater* was paid for *two*, namely, for *Christ* and *Peter*, the value of it therefore was, 2 *s.* 6. *d.*

Δηνάριον, *Denarius, a peny.* This was their *tribute money*, *Mat.* 22. 19. There were (r) *two sorts of pence* in use among them: the *common peny*, which valued of ours 7 *d. ob.* And the *peny of the Sanctuary*, which valued 1 *s.* 3 *d.* For it was answerable to their *Didrachmum*; and of this last we must understand S. *Matthew* in this place, for their *tribute mony* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum* or *half shekel* was formerly paid by the *Israelites* (s) every year after they were 20 years old; towards their *Temple*, *Exod.* 30. 13. *Cæsar* by taking away this *money* from the *Temple*, and changing it into a *tribute* for his *own Coffers*, did in truth take away from *God* that which was *God's*. Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto* Cæsar, *or not? Christ* answereth, *Render unto* Cæsar *the things that are* Cæsar's, *and unto God the things that are God's*. (t) This very *tribute* afterward was paid by the *Jews* toward the *Roman capital*, by vertue of a Decree made by *Vespasion*.

r *Tremel. Mat.* 22. 19.

s *Abn Esr. Nehem.* 10 32.

t *Joseph de bello, lib.* 7. *cap.* 6.

זוז *Zuz*, It was the (u) *fourth part of a shekel of silver*: it valued therefore of ours, 7 *d. ob.*

זוז רבעא שקל כסף *Elias Thisbit.*

שקל *Shekel, Siclus, a shekel*: it was twofold; *Siclus regius, the Kings shekel*, of common use in buying and selling, it valued 1 *s.* 3 *d.* And *Siclus Sanctuarii, the shekel of the Sanctuary*, it valued 2 *s.* 6 *d.* The

The *ſhekels of the Sanctuary* were of *two ſtamps*. The one was always in uſe among the *Jews*: the *thirty pieces of ſilver which* Judas *received, are thought to be* 30 *ſhekels of the Sanctuary*. It had ſtampt on the one ſide, the *pot of Manna*, or as others think, *Aarons cenſer* or *Incenſe-cup*: the inſcription on this ſide was שקל ישראל *Shekel Iſrael, The ſhekel of Iſrael*: on the reverſe ſide was ſtampt *Aarons Rod budding*, with this inſcription about the Coyn ירושלים הקדושה *Jeruſchalaiim hakeduſcha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Chriſtian Faith*, (*t*) changed their *ſhekel*, and on the firſt ſide ſtampt the *Image of Chriſt*, with יש at the mouth of the Image, and ו in the pole, which three letters made his name *Jeſu*. On the reverſe ſide there was no picture, but the whole rundle was filled with this inſcription, משיח מלך בא בשלום ואור מארם עשוי חי (i.) *Meſſias rex venit cum pace, & lux de homine facta eſt vita*. In ſome Coyns, for the latter clauſe of that inſcription is read ארם עשוי אלהיב (i.) *Deus homo eſt factus*.

(*t*) *Alſted prace. Theol. p. 550.*

The *King's ſhekel*, in *David* and *Solomon's* time, had ſtampt on the one ſide, a kind of a Tower ſtanding between ירי and מלם, and underneath was עיר הקדש The whole inſcription was, *Jeruſalem urbs ſanctitatis*: On the reverſe ſide, the rundle was filled with this *Hebrew*, ובנו שלמה המלך דור חמלך (i.) *David rex, & filius ejus Solomon rex*.

The *ſhekel* again was divided into leſſer Coyns, which had their denomination from the parts thereof. Thus we read of the half *ſhekels*, *Exod.* 30, 13. The *third part of a ſhekel*, *Nehem.* 10. 32. The *quarter of a ſhekel*, 1 *Sam.* 9. 8.

Their Gold Coyns.

זהב *Zahab*. The *Engliſh* reads it, *a piece of gold*, 2 *Kin.* 5. 5. By it is meant, that which elſewhere is called

u Σίκλοι χίλιοι, &c. x Breerwood de nummis.

Siclus auri, a ſhekel of gold, 1 *Chron.* 21.25. Hence the one thouſand ſeven hundred *pieces of gold* mentioned, *Judg.* 8.26. the *Greek* renders 1700, (*u*) *ſhekels of gold*. (*x*) The weight of this Coyn was two *attick drams*, the value 15 *s.*

אדרכן *Adarcon*, of this we read, *Eſra* 8.27. It was alſo called דרכמן *Drachmon*, of which we read, *Eſra* 2. 69. Both theſe names ſeem to denote the ſame coyn; if not, yet both were of the ſame weight. The *Greek* interprets them both by δραχμὴ, and our *Engliſh* accordingly renders both, a *dram*, which muſt be underſtood of the *drams* in uſe among the *Hebrews*, weighing two *Attick drams*. From the *Greek* δραχμὴ *Drachmon* ſeemeth to have had its name. (*y*) He conjecture not amiſs, who thinketh that *Adarcon* was ſo called, *quaſi Daricon*, which was a certain coyn of gold in uſe among the *Perſians*, and from King *Darius* (whoſe Image one ſide thereof bore) was named *Daricon*, and א amongſt the *Chaldæans*, is often prefixed before a word, as ה is amongſt the *Hebrews*. The value of this Coyn was of ours 15 *s.*

y Breerwood de nummis,

Their ſums.

Their ſums were *two* מנה *Maneh*, μνᾶ *Mina*, a *Pound*. In *gold* it weighed *one hundred ſhekels*. This appeareth by comparing theſe Texts, 1 *Kin.* 10.17. *Tres* מנים *Manim three pound* of gold went to one ſhield. Now we read, 2 *Chron.* 9.16. *Three hundred ſhekels* of gold went to one ſhield. The name *ſhekels* is not expreſſed in the Original, but neceſſarily underſtood, as appeareth in that which was ſpoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a *numeral* ſignifieth ſo many *ſhekels of gold*; and ſo *Argentum* in like manner. The weight thereof then being 100 *ſhekels*, it followeth, that the value was 75 *l.* In *ſilver*, their *Maneh* weighed 60 *ſhekels*, Ezek. 45.12. ſo that it valued 7 *l.* 10 *s.* Note, that (*z*) *Sheindler* was deceived

z Sheindler in כלבב

ved in ſaying, that the price or value of the *Maneh* was changed in *Ezekiels* time, becauſe it then valued 60 *ſhekels*: for the difference is not between the ſacred & profane *Maneh*, as *Sheindler* conceives, but *between* the *Maneh* of gold, which was valued at 100 *ſhekels* always, and the *Maneh* of ſilver, which weighed 60 *ſhekels*, according to the forequoted place in *Ezekiel*.

The ſecond ſum was ככר *Cicar, Talentum, A Talent.* This, if it were of *ſilver*, it contained in weight 3000 *ſhekels*. For, thoſe two verſes being compared together, *Exod* 38.25,26. ſheweth, that *ſix hundred thouſand* men paying every man *half a ſhekel*, the whole ſum amounted to an *hundred talents*; whence it followeth, that a *talent of ſilver* amongſt the *Hebrews*. was 375 *l*. But a *talent of gold* (the proportion of gold to ſilver being obſerved) was twelve times as much, ſo that it valued of ours 4500*l*.

In this tract of their Coyns we are to know *three things*. Firſt, that as the *Romans*, in the former ages, uſed *Æs grave, Bullion money*, unſtampt, which in the *Maſs* or *Billot* they weighed out in their payments, and afterward *Æs ſignatum, coyned metals*. ſo the *Hebrews* though at laſt they uſed, *coyned money*, yet at firſt they *weighed their money uncoyned*; *Abraham weighed to Ephron the ſilver*, *Gen*, 23. 6. Hence the *ſhekel* had its *name from* שקל *ſhakal, ponderare, librare, to weigh*, or *put in the ballance*. *Secondly*, as the coyned *ſhekel was twofold, one* for the uſe of the *Sanctuary*; the other for the uſe of the *Commonwealth*; and that of the *Sanctuary* was double the price of the *other*; ſo the *weight of the ſhekel* to be diſtinguiſht after the ſame manner; the *ſhekel of the Sanctuary weighed half an ounce Troy weight*; *the common ſhekel* weighed *a quarter of an ounce*. For example, *Goliahs ſpears head weighed* 600 *ſhekels of the Sanctuary* 1 *Sam*: 17.7. that is, *twenty five pound weight*: Abſalom's

hair.

hair weighed two hundred ſhekels after the Kings weight, 2 *Sam.*14.26. that is, *four pound weight and two ounces.* Yea, the ſums which I have reckoned only *according to the Sanctuary*, in common uſe, *according to the King's weight*, they abate half their value.

3. The leſſer coyns were in general termed κέρμαλα or in the ſingular number κέρμα, *Joh.*2.15. The word ſignifieth properly a ſmall quantity or little piece of metal, ſuch as may be clipt off from coyns. *Upon the firſt of the mon.* Adar, *Procla. was made throughout Iſrael, that the people ſhold provide their half ſhekels, wch were yearly paid toward the ſervice of the Temple*, according to the commandment of *God*, *Ex.*30.12: On the 25. of *Adar*, then they *brought tables* into the *Temple* (that is, into the *outward Court* where the *people ſtood*) on theſe *tables* lay theſe κέρμαλα, or *leſſer coyns*, to furniſh thoſe *who* wanted *half ſhekels* for their offrings, or that wanted *leſſer pieces of mony* in their payment for *oxen, ſheep, or doves*, which likewiſe ſtood there in a readineſs in the ſame *court* to be ſold for *ſacrifices*: but this *ſupply of leſſer coynes* was not without an *exchange* for other *mony, or other things* in lieu *of mony*, and that upon advantage. Hence thoſe that ſat at theſe *tables*, as chief *bankers* or *maſters of the exchange*, they were termed κερματισταὶ, in reſpect of the *leſſer coyns* which they exchanged: in reſpect of the *exchange it ſelf*, they were termed κολλυβισταὶ, for (c) Κόλλυβος ſignifieth the ſame in *Greek* as *Cambium* in *Latine*, whence thoſe *Letters of exchange*, which the *Latines* call *Literas Cambii*, the *Greek* call συμβολα κολλυβιστικὰ, *Tickets of exchange*: in reſpect of the *Tables* at which they ſate, they are termed by the *Talmudiſts* שולחנים, *Schulcanim* from שולחן *Schulchan Menſa*; for the ſame reaſon they are ſometimes termed by the *Greeks* τραπεζῖται, and by the *Latines* *Menſarii*. Theſe are thoſe *changers of money* which our *Saviour* drove out of the *Temple*.

Moſes Kotſenſ. de Siclis. fol. 122. *col.*2

b *Moſes Kotſenſ. ibid.*

c Κόλλυβος, *inquit Pollux, eſt ἀργυρίου ἀλλαγὴ vid. Drus. Annot. in N.T. part. alter.*

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